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THE

NEW JERUSALEM MAGAZINE.

VOL. XXXI.] JULY, 1858. [No. 1.

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BOSTON:

PUBLISHED FOR THE GENERAL CONVENTION,

BY GEO. PHINNEY, 19, WINTER STREET,

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THE

NEW JERUSALEM MAGAZINE.

No. CCCLXV.

VOL. XXXI.] JULY, 1858. [No. 1.

JOURNAL OF PROCEEDINGS

Of the Fortieth Annual Session of the General Convention of the New Church in the United States, held in the city of Boston, from Wednesday, June 9, to Sunday, June 13, 1858.

BOSTON, *Wednesday, June 9, 1858.*

THE Convention assembled in the New-Jerusalem Church, in Bowdoin Street, at ten o'clock, A.M.

The President called the meeting to order, and the Delegates presented their credentials.

1. Messrs. Gerrish, Canby, and Keffer were made a Committee on Credentials; and the credentials were placed in their hands.

This Committee reported the following list of Ministers and Delegates as constituting the acting members of the Convention: —

ILLINOIS ASSOCIATION.

Rev. John Randolph Hibbard	Chicago.
Hon. D. V. Bell	New York.

MAINE ASSOCIATION.

Rev. Samuel F. Dike	Bath.
,, William B. Hayden	Portland.

Mr.	William D. Sewall	Bath.
„	Daniel Larrabee	„
„	John B. Swanton	„
„	Oliver Gerrish	Portland.
„	Benjamin Kingsbury, jun.	„
„	Abner Lowell	„
„	Henry B. Hoskins	Gardiner.
„	David Tucker	Portland.
„	Isaac S. Whitman	Bangor.
„	James E. Mills	„
„	John W. Emery	Portland.

MARYLAND ASSOCIATION.

Rev.	Samuel H. Worcester	Baltimore.
Mr.	Daniel Lammot, jun.	Wilmington, Del.

MASSACHUSETTS ASSOCIATION.

Rev.	Thomas Worcester	Boston.
„	Joseph Pettee	Abington.
„	Warren Goddard	North Bridgewater.
„	Thomas P. Rodman	Bridgewater.
„	T. B. Hayward	Brookline.
„	John P. Perry	Yarmouthport.
„	Woodbury M. Fernald	Boston.
Hon.	John H. Wilkins	„
Mr.	Sampson Reed	„
Prof.	Theophilus Parsons	Cambridge.
Mr.	David L. Webster	Boston.
„	Frederic A. Hawley	„
„	James Reed	„
„	Francis Phelps	„
„	William J. Cutler	„
„	John Worcester	Waltham.
„	Benjamin Worcester	„
„	Barnabas T. Loring	Boston.
„	Thomas Cushman	Bridgewater.
„	Joseph A. Hyde	„
„	Lewis G. Lowe	„
„	George Phinney	North Bridgewater.

Mr.	Adoniram Bisbee	North Bridgewater.
„	Lewis Fellows	„ „
„	Benjamin Hobart	Abington.
„	Edward W. Cobb	„
„	Charles A. Dunham	„
„	Nahum Leonard	West Bridgewater.
„	James Howard	„ „
„	Robert Shepherd	Lowell.
„	Warren Bird	Foxborough.
„	Nathaniel Cook	Mansfield.
„	Francis Pratt	Pawtucket.
„	Thomas Lewis	„
„	Nathaniel S. Simpkins	Yarmouthport.
„	Frederic Matthews	„
„	Theophilus P. Chandler	Brookline.
„	William A. Wellman	„
„	Isaac Keith	East Bridgewater.
„	Seth Bryant	„ „
„	Luke Bemis	Boston.
„	John Westall	Fall River.
„	James G. Bruce	„ „

MICHIGAN AND NORTHERN-INDIANA ASSOCIATION.

Hon.	John B. Niles	Laporte, Ind.

PENNSYLVANIA ASSOCIATION.

Rev.	Thomas Wilks	Kellyville.
„	William H. Benade	Philadelphia.
Mr.	J. W. Scott	„
Dr.	D. Cowley	„
Mr.	David Snyder	„
„	John C. Keffer	„
„	Lewis Watkin	Upper Darby.
„	John T. Midnight	Philadelphia.

GENERAL SOCIETY IN OHIO.

Rev.	James P. Stuart	Urbana.
„	Chauncey Giles	Cincinnati.
Hon.	R. S. Canby	Bellefontaine.

WASHINGTON SOCIETY.

Rev. Jabez Fox . . . . . Washington, D.C.

HOBOKEN SOCIETY.

Mr. Nathaniel Munday . . . . . Hoboken, N.Y.
Dr. John B. Petherbridge . . . . . „ „

CONTOOCOOK SOCIETY.

Mr. John C. Ager . . . . . Contoocook, N.H.
„ Edward E. Currier . . . . . „ „

MEMBERS OF CONVENTION BY ELECTION.

Mr. Robert L. Smith . . . . . Jamaica, L.I., N.Y.
„ Robert Shaw . . . . . New York.
Rev. Adonis Howard . . . . . East Bridgewater, Mass.
Mr. David M'Candless . . . . . Pittsburg, Pa.

INVITED RECEIVERS (Resolution 3).

T. S. Arthur, Esq. . . . . Philadelphia.
Mr. M. C. Bissell . . . . . Joliet, Ill.
„ Willard H. Hinkley . . . . . Baltimore, Md.
Rev. Benjamin F. Barrett . . . . . Orange, N.J.
„ Samuel M. Warren . . . . . Manchester, Eng.
Mr. Anson Potter . . . . . Providence, R.I.
„ John Prentice . . . . . „ „
„ James G. Whitehouse . . . . „ „
„ Luther De Boll. . . . . „ „

2. *Voted*, That the roll of Convention, as reported by the Committee, be accepted; and that they have leave to add to it the names of other ministers, delegates, &c., who may report themselves hereafter.

3. *Resolved*, That all receivers of the Heavenly Doctrines of the New Jerusalem, who are or shall be in attendance at this meeting of the Convention, be invited to take seats therein, and participate in its deliberations; and to report their names and address to the Committee on Credentials, that they may be placed upon the roll of the Convention.

4. Rev. Mr. Hibbard, from the Committee of Ministers, presented and read an order in regard to the religious services at the present Convention. This order was adopted, and the President was authorized to see that it be carried out.

5. The Journal of the last Convention was read, so far as relates to unfinished business.

6. An Address from the English General Conference of the New Church was read (30, 31); also the Annual Reports of the Maine Association, the Illinois Association, Rev. Mr. Seddon, Rev. Mr. Silver, and the Second Society in Philadelphia; also letters from Mr. Charles Read, of Catonville, Md., and Mr. Henry J. Osborne, of Augusta, Ga.

7. The hour of twelve having arrived, the Convention took a recess for religious services; and the President officiated at public worship, and delivered his Annual Address (37).

Adjourned to half-past two o'clock.

Wednesday Afternoon, half-past two o'clock.

8. The roll was called, and the journal of the morning session read and approved.

9. The Reports of the Hoboken Society, of the Massachusetts Association, of the Philadelphia Society, of the Pawtucket Society, of Rev. Thomas Worcester, of the Pennsylvania Association, and of the Contoocook Society, were read.

10. The Treasurer presented and read his Annual Report, which was accepted [Report 2].

11. The Committee on "Tithing and Contributions" was not prepared to report, and was continued.

12. The Committee on Printing the Centenary Discourses delivered before the Convention last year presented a Report, which was read; and the following resolution was adopted:—

13. *Resolved*, That the Report of the Committee on publishing the Centenary Discourses be recommitted, with instructions to publish the discourses, with a short introductory sketch of the Life of Emanuel Swedenborg, as soon as the necessary funds shall be provided.

Adjourned to ten o'clock to-morrow.

Thursday, June 10, 1858.

14. The roll was called, and the journal of the session of yesterday afternoon was read and approved.

Daniel Lammot, jun., Esq., presented from the Maryland

Association, of which he comes as delegate, the following resolution: —

"*Resolved,* That it is the desire of the Maryland Association to be admitted into the General Convention of the New Church in the United States."

15. This application was referred to the Executive Committee.

16. The Report of the General Society of the New Church in Ohio, and of Rev. J. P. Stuart, were read.

17. The Committee of Ministers presented a Report on "providing the means of ministerial education" referred to them last year. The Report was accepted [Report 10], and the following resolutions therein presented were adopted: —

18. *Resolved,* 1, That the subject of ministerial education be referred to the ministers of the several Associations and General Societies of the Church, and that they be requested to report annually their transactions on this subject to the Committee of Ministers of the General Convention.

19. *Resolved,* 2, That the Committee of Ministers be directed to report annually to this Convention the state and condition of ministerial education in the several bodies represented in the Convention, stating the number of students for the ministry, the plan of their studies, the provision made for their instruction, and whatever they may deem proper to lay before the Convention on the subject.

The Executive Committee presented the following resolution in regard to the application of the Maryland Association (15), which was adopted: —

20. *Resolved,* That the request of the Maryland Association (15) be granted; and that that association is cordially received and acknowledged as a member of this Convention, and as entitled to all the privileges accorded to similar bodies of the church in connection with this Convention.

21. The Committee of Ministers presented a Report on the "Book of Worship," proposing alterations and improvements in the "Order of Worship." After considerable discussion, a motion was made to recommit; and, after further consideration, the whole subject was laid on the table (33, 34, 38, 55, 56).

Mr. S. Reed offered the following motion, which was referred to the Committee on Credentials: —

22. *Moved,* That Mr. David M'Candless, of Pittsburg, Pa., be admitted a member of this Convention (28).

23. The Committee to raise funds to aid the labors of Dr. Tafel made a Report; which was read, and, after some consideration, was laid on the table.

24. At twelve o'clock, the Convention took a recess for religious services; and Rev. Mr. Wilks officiated at public worship, and preached a sermon from Matt. v. 14.

Adjourned to thirty minutes past two.

Thursday Afternoon.

25. The roll was called, and the morning journal was read and approved.

26. The Report of the Committee to raise funds for Dr. Tafel was taken from the table, and accepted [Report 3]. The Committee was continued; and the following resolution, offered in the Report, was adopted: —

27. *Resolved*, That the Board of Publications be instructed to purchase the books belonging to Dr. Tafel now in the hands of Mr. John Allen, of New York, and to make such disposition of them as they may deem most useful, when funds shall be contributed for that purpose.

28. The Committee on Credentials moved that Mr. David M'Candless (22), of Pittsburg, Pa., be elected a member of this Convention; which was done.

29. A motion to admit Mr. Charles Reese, of Baltimore, as a member of the Convention, was referred to the Committee on Credentials (66).

30. The Secretary stated that no copies of the Minutes of the last General Conference of the New Church in England had been received. Whereupon Rev. Mr. Rodman offered the following resolution, which was unanimously adopted: —

31. *Resolved*, That we have listened with satisfaction to the letter from the General Conference of the New Church in Great Britain (6); that we receive with pleasure the annual tokens of brotherhood that we have for so many years been accustomed to receive from that body in their letters and the accompanying documents; and that we should have been glad if their letter this year had been accompanied with the copies of their Minutes, which we suppose were sent, and which we still hope to receive.

32. Rev. Mr. Rodman then presented and read an Address from this Convention to the English Conference (6), which was approved and adopted.

33. The Report of the Committee of Ministers on the Liturgy (21) was taken from the table, together with the resolution proposing to recommit with instructions. The questions in the resolution were divided; and the question to recommit was first taken, and decided in the affirmative.

34. The Committee was instructed to amend their own resolution by striking out the word "amended," and inserting the word "reported."

35. The resolution, as amended, was recommitted (38, 55, 56).

36. A Committee to revise the Lists of Ministers, Societies, and Receivers, was raised, consisting of Messrs. Dike, Stuart, and Fox (94).

The following resolution, offered by Rev. Mr. Benade, was adopted: —

37. *Resolved*, That the President of the Convention be requested to furnish a copy of his Annual Address for publication in the Journal (7).

38. The Committee of Ministers again presented their Report on the "Liturgy, or Book of Worship" (21, 33, 34); and, after some discussion, the whole subject was laid on the table, to make way for the Report of the Executive Committee.

39. The Executive Committee then presented and read its Annual Report, embracing the Reports of the Board of Publications, and of the Sub-Committees on the Translation of the Word and of the Theological Works of Emanuel Swedenborg (41, 42, 43, 44, 45, 48, 49, 50, 51, 52).

Adjourned to ten o'clock to-morrow.

Friday, June 11.

40. The roll was called, and the journal of yesterday afternoon was read and approved.

41. The Report of the Executive Committee was taken from the table (39), and accepted [Report 4]; and the Report was taken up, article by article. The Committee recommended the following amendments of the Constitution, which were adopted: —

42. *Resolved*, That Sect. 23 of the Constitution be amended by adding, after the word "licensed," the words "by any ordaining minister, with the concurrence of the authority of the association of which said ordaining minister is a member;" and, after the word "or," the words "may be."

43. *Resolved,* That Sect. 24 be amended by striking out the word "or" before the word "ordained," and adding after it the words "or consecrated."

44. On the proposition referred to the Executive Committee last year, "to admit presidents and professors of incorporated colleges and universities to membership in this Convention *ex officio*," the Committee reported adversely; which was adopted.

45. That portion of the Executive Committee's Report (39) which proposes the removal of the "New-Jerusalem Messenger" and the Book Depository from New York to Philadelphia was read again. This subject occupied the attention of the Convention until the period assigned for the religious services.

46. A recess was taken for religious services; and the sacrament of Baptism was administered to Dr. Caleb Swan, of Easton, Mass., by the President of the Convention. Rev. Mr. Stuart then officiated at public worship, and preached a sermon from John xiv. 19.

Adjourned to thirty minutes past two.

Friday Afternoon.

47. The roll was called, and the journal of the morning session was read and approved.

48. The Convention proceeded with the consideration of that portion of the Report of the Executive Committee (39, 45) which relates to the removal of the "New-Jerusalem Messenger" and the Book Depository from New York to Philadelphia. After considerable discussion, the following resolution was adopted: —

49. *Resolved,* That the Convention approves of the action of the Executive Committee; and that this whole subject be referred back to said Committee, with full powers.

50. The Executive Committee reported the following resolutions adopted by them; and they were approved by the Convention: —

51. *Resolved,* That the sum of one hundred dollars be placed in the hands of the Missionary and Colportage Committee, for the dissemination of the doctrines of the New Church among the Germans, in such way as they may think expedient, from any funds which may be contributed for that purpose, or which, in the opinion of the Treasurer, can be spared therefor.

52. *Resolved,* That the Board of Publications be instructed

to publish the "Manual for Sunday Schools" as soon as there are funds provided for that purpose, or which, in the opinion of the Treasurer, can be spared therefor.

53. Mr. Parsons presented and read a paper proposing a new Constitution for this Convention; and, on the motion of the same gentleman, this document was referred to the Executive Committee, and ordered to be printed in the Journal of this Convention.

54. The Report of the Committee of Ministers on the "Liturgy" (21, 33, 34, 38) was taken from the table, and accepted [Report 5]; and Rev. S. H. Worcester presented the following resolutions, which were adopted: —

55. *Resolved*, 1, That the Board of Publications be authorized to print —— copies of the "Services" reported by the Committee of Ministers, for the use of those who may desire to test their adaptation to the wants of the church.

56. *Resolved*, 2, That the Committee on Ecclesiastical Affairs be requested to issue, through the columns of the "New-Jerusalem Messenger" and the "New-Jerusalem Magazine," a Circular, inviting the members of the church to communicate to the Committee suggestions for the improvement of the "Liturgy," which shall be kept on file, or recorded, and an abstract of which shall be reported to the Convention annually.

57. *Ordered*, That the blank in the first resolution be filled by the Executive Committee.

[The Executive Committee ordered a thousand copies.]

58. Rev. Mr. Stuart, of the Committee of Ministers, read a petition from the Pennsylvania Association, containing the following resolution: —

59. "*Resolved*, That the Pennsylvania Association requests the General Convention of the New Church in the United States to constitute Rev. Thomas Wilks an ordaining minister" (60, 61).

60. Rev. Mr. Stuart also presented the Report [Report 6] of the Committee of Ministers on this application (59), recommending that the request which it contains be granted; and that Rev. Thomas Wilks be consecrated as an ordaining minister, in the presence of the Convention, on sabbath morning next (105).

61. This report was accepted, and the recommendations therein presented were adopted.

62. Rev. Mr. Pettee presented and read the Annual Report

of the Committee on Religious Instruction; which was accepted, with the thanks of the Convention [Report 1] (93).

63. Mr. John Worcester asked leave to amend the Report of the Sub-Committee on the Translation of the Word, which was granted (39).

Adjourned to ten o'clock to-morrow.

Saturday, June 12.

64. The roll was called, and the journal of yesterday afternoon session was read and approved.

65. The Committee on "the proper uses of Convention," &c., stated that they were not prepared to report; and the Committee was continued.

66. The Committee on Credentials presented a Report on the case of Mr. Reese (29); which, together with the section of the Constitution which relates to the admission of individuals as members of the Convention, was referred to the Executive Committee.

67. Mr. Wilkins proposed Dr. George F. Foote, of Buffalo, N.Y., for membership in this Convention; and moved that the case be referred to the Committee on Credentials, which was done (75).

68. The Report of the Washington Society, and of the Michigan and Northern-Indiana Association, a letter from Rev. George Field, a communication from the Frankford Society withdrawing from the Convention, a letter from Rev. H. N. Strong, a communication from Mr. L. F. Pingree, and a report from Rev. Jabez Fox, were read.

69. *Resolved*, That the communication of Rev. Mr. Field (68) be referred to the Committee on Ecclesiastical Affairs, with power and instructions to answer Mr. Field's inquiries, and report their answer to the Convention next year.

70. The Committee on the History of the Church presented a Report, which was read and accepted [Report 7]; and the following persons were added to the Committee: Rev. T. B. Hayward, John L. Jewett, Isaac S. Britton, Dr. John Fonerden, and Daniel Lammot, jun.

71. The Missionary and Colportage Committee presented their Report, which was read and accepted [Report 8].

Mr. Benjamin Worcester offered the following resolutions, which were adopted: —

72. *Resolved*, 1, That the grateful thanks of the Convention be tendered to our esteemed brother, Mr. Robert L. Smith, for

the faithful zeal, the careful labor, and the distinguished ability, with which he has discharged his duties as Treasurer (10).

73. *Resolved*, 2, That the Convention has learned with deep regret the decision of Mr. Smith not to be a candidate for re-election the ensuing year (10).

74. *Resolved*, 3, That, with solicitude not to overburden an individual, combined with extreme unwillingness to be deprived of Mr. Smith's name and services in the office of Treasurer, a Committee of three be appointed to consult with him, and to ascertain whether any arrangement can be made which will enable the Convention to retain his services (84).

Messrs. B. Worcester, Keffer, and Hayden, were made this Committee (84).

75. The Committee on Credentials reported, recommending that Dr. George F. Foote (67), of Buffalo, N.Y., be elected a member of this Convention; which was done.

Mr. Benjamin Worcester offered the following resolutions, which were adopted: —

76. *Resolved*, 1, That the "Committee of Ministers" be hereafter called the "Committee on Ecclesiastical Affairs," and that the Constitution be altered in conformity with this resolution.

77. *Resolved*, 2, That the members of the Committee shall consist of one minister, to be nominated by each Association or State Society, or by the delegation thereof, and to be confirmed by the Convention; and of two ministers, to be elected at large by this Convention.

78. *Voted*, on motion of Mr. Parsons, That no Committee be raised to present a nomination for officers for the ensuing year; but that, when the Convention adjourns, it adjourn to three o'clock, P.M., to afford time for preparation for the election (89, 91).

79. The Convention then took a recess for religious services, and the sacrament of Baptism was administered to Mr. Joseph Austin Lamb by the President of the Convention. Rev. Mr. Benade then officiated at public worship, and preached a sermon from Rev. xxi. 9, 10.

Adjourned.

Saturday Afternoon, three o'clock.

80. The roll was called, and the journal of the morning session was read, and, after amendment, was approved.

Mr. Keffer offered the following, which was adopted: —

81. *Resolved*, That, when this Convention adjourns, it ad-

journ to meet in Philadelphia on the second Wednesday in June, 1859, at the church of the Philadelphia Society of the New Jerusalem.

Mr. Benjamin Worcester presented the following resolution and order, which were adopted: —

82. *Resolved*, That, in the absence of any nomination from an Association or State Society, or from its delegation, for a member of the Committee on Ecclesiastical Affairs (77), the Presiding Minister of such Association or Society; or, if there be none, the Superintendent; or, if he be not a minister, the senior minister, — be recognized as the member to which it is entitled.

83. *Ordered*, That the various delegations in the Convention be requested to hand in their respective nominations for members of the Committee on Ecclesiastical Affairs as soon as may be (77, 82).

84. The Committee in regard to the resignation of Mr. R. L. Smith (72, 73, 74) made a Report, stating that that gentleman had consented to be a candidate for re-election. The Report was accepted [Report 9].

Mr. S. Reed offered the following, which was adopted: —

85. *Resolved*, That Messrs. Sampson Reed, John H. Wilkins, and John G. Davis, be a Committee, with full powers on the part of this Convention, to make and conclude any settlement or arrangement which may seem to them expedient in respect to the legacy bequeathed to this Convention by the late Dr. Charles D. Rice, as residuary legatee or otherwise; and to make, execute, and deliver all instruments and papers necessary to carry the purpose of this resolution into effect.

Mr. Wilkins presented the following preamble and resolution, which were adopted: —

86. Whereas it appears, from the communication of the Contoocook Society, that there is an incorporated academy established, paid for, and in operation, in their connection, and under their influence and entire control; and that, to put this institution into a completely efficient position for usefulness, means are wanted for the construction of a boarding-house, which is much needed for the suitable accommodation of pupils; therefore —

87. *Resolved*, That while this body expresses great satisfaction that an institution of learning is there actually in operation, where the doctrines of the church are taught without disguise, and where the influence of the New Church has full

scope for operation, it would take occasion to commend the further prosecution of the designs of the proprietors to the liberal and generous support of such New-Church individuals as possess means, and fully appreciate the importance of the use. The cost will be from $3,000 to $5,000.

88. Rev. Mr. Hibbard reported a recommendation from the Executive Committee, that the number of that Committee be increased from fifteen to sixteen; which was adopted.

89. The Convention then went into an election of officers for the ensuing year; and Messrs. Gerrish, Keffer, and Bryant were made a Committee to receive, sort, count, and report the ballots (78).

90. The Committee of Foreign Correspondence made an unwritten Report, which was accepted.

91. The Committee to report the votes for officers (89) reported that the election was unanimous, and that the following persons were elected. The Report of the Committee was accepted.

Rev. Thomas Worcester	*President.*
Rev. John R. Hibbard	*Vice-President.*
Rev. T. B. Hayward	*Secretary.*
Mr. Robert L. Smith	*Treasurer.*

For Executive Committee. — Messrs. J. Young Scammon, Isaac S. Britton, John B. Niles, Charles Shepard, Chauncey Giles, R. S. Canby, David Snyder, N. F. Cabell, Oliver Gerrish, Henry B. Hoskins, Sampson Reed, and John H. Wilkins.

92. The Convention then proceeded to fill the Committee on Ecclesiastical Affairs (76, 77, 82, 83). Rev. Thomas Worcester, Rev. J. R. Hibbard, Rev. Abiel Silver, Rev. S. F. Dike, Rev. J. P. Stuart, Rev. Thomas Wilks, and Rev. George Field, were nominated on this Committee from the several Associations and State Societies; and Rev. Messrs. Wm. H. Benade and Joseph Pettee were elected at large by the Convention.

The following resolution, offered by Rev. Mr. Perry, was adopted: —

93. *Resolved*, That the Board of Publications be authorized to print and publish in a separate form the Report of the Committee on Religious Instruction (62), omitting such parts of it as may not be adapted to the uses of such publication.

94. The Committee to raise Funds presented their Report [Report 11]; which was accepted, and the Committee continued.

95. The Committee to revise the Lists (36) made a Report, which was accepted.

96. The Chair nominated the same persons for the Committee on Religious Instruction as constituted said Committee the last year.

97. The Chair nominated the same persons to constitute the Committee of Foreign Correspondence as last year.

98. The Missionary and Colportage Committee was made to consist of the same persons as for the year past.

99. The Committee on the History of the Church was made to consist of the same persons as last year, together with those added by the previous action of the Convention (70).

100. The same persons were appointed the Committee on the Journal as last year.

Mr. Parsons offered the following, which was adopted: —

101. *Resolved*, That the Address of Rev. Mr. Giles, delivered at an evening meeting of this Convention, be referred to the Committee on Religious Instruction, to be published, with their sanction, by the Board of Publications, as a Tract.

The following order, offered by Mr. Keffer, was adopted: —

102. *Ordered*, That the title of the "Committee on Spiritual and Religious Instruction" be changed to that of the "Committee on Religious Instruction."

103. It was then *Resolved*, That the Convention adjourn to to-morrow for the various religious services of the sabbath; and that, after those services, it be considered as adjourned to its next annual meeting (81).

Sunday, June 13.

104. The Convention assembled in the New-Jerusalem Church in Bowdoin Street at half-past ten in the morning. The President of the Convention administered the sacrament of Baptism to nine persons, and the rite of Confirmation to five persons.

105. The Rev. Thomas Wilks was then consecrated as an ordaining minister by the President of the Convention.

106. Rev. Chauncey Giles officiated at public worship, and preached a sermon from John xvii. 23.

107. The Convention again assembled in the afternoon, at three o'clock; and the sacrament of the Holy Supper was administered by the President of the Convention to four hundred and twenty-two communicants.

The Convention then stood adjourned to June 8, 1859 (81).

Thomas Worcester, *President.*
T. B. Hayward, *Secretary.*

MEMORANDUM.

This Convention was much more numerously attended than any previous one. The number of persons present from beyond Boston and the adjoining towns is estimated at three hundred. The evenings of Thursday and Friday were occupied by addresses and discourses, for which previous arrangement had been made by the Committee of the Boston Society, which provided for the accommodation of the guests.

On Thursday evening, Prof. Parsons delivered an address on the New Church as a Church of Peace; Mr. James Reed, a poem on the Blessing of Life; and Rev. Mr. Giles, a discourse on the duty of the members in regard to what are called the Reforms of the Day.

On Friday evening, Mr. Keffer delivered a lecture on the Love of Money; Rev. Mr. Hayden, a poem on the Commencement of a New Age in the New Church; and Mr. Westall, a discourse.

On Sunday evening, a crowded house listened with much delight to a performance of sacred music by the choir of the Boston Society, conducted by their accomplished organist, Mr. Webb, assisted by members of other choirs.

On Monday, the Committee of Arrangements of the Boston Society treated their guests, to the number of about two hundred and twenty-five, to an excursion down the harbor in a large and commodious steamer; visiting the city institutions on Deer Island.

Extracts from the Records of the Executive Committee.

BOSTON, Friday, June 4, 1858.

The Secretary laid before the Committee a letter from the Secretary of the Frankford Society, containing a copy of a resolution of said society, withdrawing from the Pennsylvania Association and the Convention. This was referred to the President, with the request that he will answer the same.

The Secretary also presented a letter from Rev. George Field, of Detroit, making inquiries respecting his position and authority as a minister. This was referred to the Vice-President and Secretary to make inquiries, and report what action it is advisable to take thereon.

A letter from Dr. Moffatt to Mr. Wilkins was read, making a suggestion in regard to the sale of books.

The Chairman presented from the Committee of Ministers the application of Mr. Gustav Reiche, of New Hamburg, Canada West, for a license to preach the doctrines of the New Church, with their favorable action on the case; and it was —

Voted, That the Executive Committee concur with the Committee of Ministers in favor of granting the said license.

A communication from Rev. B. F. Barrett was presented by the Chairman, from the President, relating to an article in the "Messenger," and Mr. Barrett's reply; which was returned to the President, with the opinion of this Committee that the subject belonged to the editor of the "Messenger" and the Advisory Committee.

Voted, That Dr. Moffatt's letter be referred to the Board of Publications.

The following persons were added to the Sub-Committee on the Translation of the Works of Swedenborg: Rev. Wm. H. Benade, Dr. Leonhard Tafel, Rev. Thomas Wilks, Prof. Theophilus Parsons, Rev. C. Giles, Rev. W. G. Day,

Rev. S. H. Worcester, T. G. Worcester, R. S. Tafel, J. E. Mills, T. H. Safford, E. A. Gibbens, John C. Ager, John Worcester, Joseph Worcester.

The Sub-Committee to which was referred Rev. Mr. Field's communication recommended that it be read to the Convention; which was adopted.

The *projet* of a new Constitution for the Convention was referred to the Sub-Committee on a "Declaration of Principles, Platform," &c.

The following persons were made the Board of Publications for the ensuing year: J. Young Scammon, S. S. Carpenter, Sampson Reed, Robert L. Smith, Rev. Wm. B. Hayden, John H. Wilkins, A. E. Small, Wm. J. Parsons, John C. Keffer.

Voted, That the Board of Publications be requested to consider the expediency of disposing of the printing-office and materials, and having the printing done by contract, with full power to act in the premises.

Whereas it is understood, by a statement made by Mr. Wm. J. Parsons in the Convention, that nearly the sum of one thousand dollars has been subscribed for the purpose of retaining the "New-Jerusalem Messenger" and Publication Office in New York, —

Resolved, That they be continued in the city of New York for the ensuing year.

Resolved, That we duly appreciate the kindness of our New-Church friends in Philadelphia, in making so satisfactory provision for the editing of the "Messenger" and the publication business in that city, in case their removal from New York should have been found necessary, in a way which must have involved a great sacrifice on their part; and that we have seen with much satisfaction this evidence of their devotion to the interests of the church.

Voted, That the Secretary, with such others as he may call to his aid, be a Committee to prepare a system of proceedings, for the purpose of facilitating the operations of the Convention at its sessions.

T. B. Hayward, *Secretary.*

THE PRESIDENT'S ADDRESS.

It is good and it is pleasant for brethren to dwell together in unity; and, when it is impossible for them to dwell together, it is good and it is pleasant for them to meet together and work together, — to do what they can for one another's welfare and happiness, and to unite in efforts to promote the welfare and happiness of all mankind. The Israelites were not a real church, but merely a representative of one; and, that they might in some degree seem like a church, they were required to go up to Jerusalem three times a year. But, when the Lord came, He did all that could be done among men to establish a real church. He brought grace and truth into the world. He constantly taught, and manifested in his own life, the principles which constitute a real church. He constantly acted from love towards men; and He showed that His love was genuine, that it was divine, by loving not only those who loved Him, but those who hated Him.

And He not only acted from love, but He taught His disciples to do so. He gave them a new command; which was, that they should love another: and He added, "By this shall all men know that ye are my disciples, if ye have love one to another." This was to be the

sign by which they were to be distinguished and known as His disciples; and, imperfect as they were, yet something of this characteristic was manifest in them. By His example, his teaching, and the influence of His Holy Spirit, they were led to love one another to such a degree as to produce feelings of admiration in all who saw them.

Now, in His second coming, the Lord has brought still more grace and truth into the world. By revealing the spiritual sense of the Scriptures, He has enabled us to see much more of His glory, — to see that He is Grace itself and Truth itself; or, in other words, Love itself and Wisdom itself; that the love which He manifested when he was before our senses was the love from which He always acts; that it is the Source from which all things proceed; that it is the Father, whom He thus brought forth to view. He has enabled us to see that He always acts from Infinite Love by Infinite Wisdom; and that His whole effort is to make us like unto Himself, by causing us to receive Love and Wisdom from Him.

And to enable us to understand His Love and Wisdom more clearly, and to draw us to them more forcibly, He has at this day made known to us the state and condition and employments of angels in heaven; that is, of men who began to receive the Holy Spirit, or, in other words, His Love and Wisdom, while here, but who have cast off their material bodies, and are elevated into a state where they can receive His influence more fully, and conform to it more perfectly. When we know them, we know what we are capable of; and thinking of them has a tendency to elevate us, to open our interior faculties, to fill us with good desires, and to make us wish to be where they are. When He came the first time, He showed us as much, and indeed more, of Himself, than we could comprehend; and He was surrounded by very imperfect human disciples, though as good as was consistent with the state of human nature at that time. But now, at His second coming, He has enabled us to understand Him much more clearly; and He has made us acquainted with the state and condition of those who have, for hundreds and thousands of years, been making spiritual progress in the most favorable circumstances. He has, this time, come in the glory of the Father, with the holy angels.

Now, of them unto whom much is given much is required. But, that any of us have made spiritual attainments in proportion to our spiritual advantages, none of us will pretend. Our hope is in the future, and our faith in that which cometh down from God out of heaven. But we trust that we have received a little; and, if we would have that little increase and multiply, we must make use of it. If we would have our spiritual affection increase, we must cherish it, and bring it forth into acts, as we have opportunity; and, if we would have our understanding of truth increased, we must be continually endeavoring to bring it into our lives.

It is as true now as it was in the primitive Christian church, that the characteristic of discipleship is love to one another. We may have much, or we may have little; but, if we are true disciples, we

shall have some of it: for, if we acknowledge the Lord ourselves, we shall regard all others who acknowledge Him as our brethren. Them we can appreciate. We see that they possess what we value above all other things. We see that the ruling principle in our minds is the ruling principle in their minds. Our hearts, our affections, can therefore go forth towards them as they cannot go forth towards others. We feel as if we were in a greater or less degree one with them. In proportion as we are true disciples, and as they are true disciples, in that proportion do we love one another.

And our love for one another is not selfish; for we do not love another merely because he loves us, but on account of the kind of love that he has towards us and towards others. He receives love from the Lord; and his love is, in a measure, like unto the Lord's Love. It is a love of doing good and communicating unto all. And, besides, he does not imagine that he loves of himself, does not feel proud of it, and does not claim any merit to himself on account of it: but he believes that he is merely a recipient of it; he believes that his love flows into him from the Lord. Therefore, notwithstanding the good feelings which he has, he is humble; or, rather, in union with those good feelings he has other good feelings of love to the Lord, and of humility before Him. For this reason do we love our brother.

And, when brethren love one another for this reason, it does not make them love others the less, but the more; for their love is of such a nature as to make them desire that all may become brethren, that all may become recipients of the Divine Love, and that they may be made one by it.

When brethren dwell together, or when they meet together for the purpose of performing uses, it is necessary that they should come into unity. Upon first meeting, they do, of course, spend some time in rejoicing to see one another individually, and inquiring into one another's welfare. All this is right and good in itself, and it is calculated to prepare for and to promote the object of the meeting; but, as soon as the first greetings and felicitations draw to a close, the principal object of their coming together begins to come into thought, and to become the subject of conversation. Then they feel the need of coming into order, — of being organized, if they have not already been; and, if they have been, they feel the need of having their organization become manifest and operative.

Organization is the process by which a mass of men is brought into form and order, so that all may act as one; and it consists in appointing officers to preside at the meeting, and to make a record of what is done. Then it becomes necessary to appoint officers or committees to carry into effect the things which are agreed upon.

Thus we see that government grows up out of the efforts of many men to act together as one man, — out of the efforts of many men to dwell together and to act together in unity. It should, therefore, be a good and pleasant thing to have government. We should desire to

have it, should love it, should sympathize with it, should support it, and should be contented and happy under it.

We cannot carry on any great work — any that employs a large number of persons — without organization; for they would immediately get into confusion, and into conflicts and quarrels with one another.

Governments are designed for various purposes, and therefore are of various kinds. Civil government is designed to protect the natural life, property, and freedom of men, and to promote their general welfare. This kind of government is therefore territorial, extending over all persons within certain limits, whether they be willing or unwilling. Its laws are laws of the land, and all who dwell upon it are bound to obey them. Its laws profess to require such things only as are good for the whole, whatever their condition may be; and to forbid such things as are injurious to the whole. And these laws are enforced by penalties that affect the property, the freedom, and the lives of men. Such is the general nature of civil government.

But within this general organization are many particular organizations for particular purposes. They are not designed to protect life, liberty, and property; for civil government performs that service for all within the limits of it: but they are designed for great uses, which men cannot so well perform separately. Some of them require the co-operation of many men, and others the co-operation of but few. But, whether they consist of many or few, they need to be organized; they need government.

But there are higher uses for which men associate together. There are spiritual uses, to which all natural things are subordinate. There are men who love spiritual uses, who form themselves into societies to promote them, and who adopt such forms of government as are adapted to the end which they have in view. They adopt a form under which they can live and act freely. By this is not meant that they are free to do any thing and every thing that can be imagined, but every thing that is consistent with the purpose which they are aiming at; consequently, every thing that they wish to do. They have no power to bring into their association any, or to extend their government over any, who are unwilling; and they have no power to retain any who wish to leave. Entrance into such an association is a voluntary act; continuance in it is a voluntary act; and submission to its government is a voluntary act: but the welfare of the association requires, and consistency in every individual requires, that, while he continues to be a member of an association, he should conform to the laws of it.

Ecclesiastical government — that is, church government — is not a natural government, but a spiritual one. It is not a government over certain places and territories. It does not comprehend all within certain limits of space. It does not extend over spaces, but over states of mind. Those who are in similar states, who are interested in the same spiritual uses, and who agree as to the mode of accom-

plishing those uses, come into the same association, and under the same government. And as others become acquainted with the body thus formed, and come into a state similar to that of the members of it, they will wish to come in; and then they will remain together as long as they can work together.

And, in order that they may work together, it is necessary that they should be organized; that they should be brought into the human form; that they should have a government; that they should have offices and officers: for, otherwise, they could not have all kinds of relations and uses among them, nor would there be harmony among those that they would have. If they had no organization, the want of it would be manifest everywhere. They would be a shapeless, incoherent, inefficient mass, having no power to do good to one another, or to those who are beyond their limits. They would not act together; consequently, instead of aiding one another, they would obstruct and hinder one another. It might be manifest to every one that something needed to be done; but it would be manifest to no one, whose duty it was to do it. They would not know their bearings in relation to one another. They would not know what to do for one another. They would not be in, nor have begun to come into, the form and measure of a man; that is, of an angel: and, as individuals, they would not have complete, just, and human views of any thing; for they would see nothing in its place and its proper relations.

But if they are organized; if they have a head; if they have a heart and lungs, and hands and feet; if they have all parts of the human form, from the highest to the lowest,—provided they are all under the influence of the principles of the church, they will not be alienated from one another, nor divided into parties: there will be no proud domination on one side, nor jealousy nor abject servility on the other; but they will regard themselves as a one,—as different parts of the same body. They are all in themselves different, and therefore adapted to occupy different places in the social man, and to perform different uses; and, for this very reason, they are capable of forming a one. For this very reason, they can come together without coming into conflict; for this very reason, they can all live together and work together without interfering with one another; for this reason, they can acknowledge one another in their places, can mutually love one another, and can perform uses to one another from love. They can supply one another's deficiencies, and bear one another's burdens; for every one is particularly well qualified to do something that others need to have done. Thus every thing is done in the best manner, and the welfare of the whole is promoted in the highest degree.

The Lord says, "*In my Father's house are many mansions;*" and these words apparently have reference to His kingdom in the heavens: but they are also true of His kingdom upon the earth; that is, the church. There are as many mansions in it as there are modes of receiving His Love. In heaven, we are told that there are innumerable societies, and that they are distinguished by varieties of goodness

and uses. So it should be on earth. And we are taught that all those societies, and all the individuals of which they are composed, are a one, and act as one man. So again it should be upon earth. The Lord also taught His disciples that they should love one another, and He prayed that they all might be one. And, by the additional light which He has at this day given, we can see that His influence is always endeavoring to lead men to do what He taught them to do, and endeavoring to bring about the result which He then prayed for; so that His words are not merely words, but they are the words of His Spirit, and they reveal the work of His Spirit.

And He has provided means by which we can co-operate with Him in effecting this union. He has revealed Himself to us in His Divine Humanity, so that we all can look up unto Him as Our Father; and, and as we learn to do this, we shall also learn to regard one another as brethren. He has given to us all the same Scriptures; and we can unite in receiving, preserving, translating, and publishing them. He has also given us explanations of the Scriptures, — has revealed the heavenly doctrines which they contain; and He has made their meaning still more clear, and their importance still more manifest, by showing the effects and consequences of obedience and disobedience upon our condition in the future life. All these explanations and doctrines we agree in receiving, and can unite in preserving, in translating, and in publishing.

We all agree that it is necessary to have a ministry in the church; and there have been no signs of disagreement with regard to the proper qualifications for the office: hence there is much that we can do together in preparing young men for it.

Another important use in which we all agree is the religious education of children; and there is much to be done in the way of providing suitable books for them, and in educating teachers for them.

So we all agree as to the utility of sending forth missionaries and colporters, of preparing books and tracts, for the purpose of recommending, explaining, and defending the doctrines of the church, and also of having periodicals as a general means by which we can communicate with one another and with the world.

For all these purposes, we can do something as a Convention better than in smaller bodies and as individuals; and whatever we can do as a general body will very much aid us in what we have to do as smaller bodies and as individuals.

All the works which have been mentioned are good works. If we engage in them, we shall acquire more and more love for them; and, if we do them together, we shall acquire more and more love for one another, shall be more united, shall be more perfectly one, as the Lord desires us to be, and as the influx of His Love endeavors to make us.

It is not necessary, nor is it at all desirable, that we should be all alike in all respects, or that we should work together in all things that we have to do. For we are made different: and we are made so, because it is best that we should be so; because we can thus become more

fully receptive of the infinite variety of good things which the Lord desires to bestow upon us; and because, indeed, we can thus become more perfectly one. If all the strings of an instrument were precisely alike, and all vibrated together, and thus gave forth exactly the same tone, we could not obtain from it the harmonious effects and beautiful expressions which we look for in music. The tone might be in itself a very good one: but we should soon grow tired of it; we should have none of the pleasure that we find in seeing the variety that there is in unity, and the unity that there is in variety, — none of the pleasure that we find in seeing different things come together and form a one, while each retains its individuality and distinctness: and the use of all the varieties is found in their union.

When, therefore, we find any thing that we can do, as a general body, better than in smaller bodies and as individuals, we should look upon it as providential, — as designed to bring us into a state of harmony and oneness.

And let us remember, that, while the Lord desires to unite us, evil spirits desire to divide us. He desires us to be united, because in that state we can receive more of the blessings which He wishes to bestow upon us, — more goodness, more wisdom, more usefulness, more happiness. He desires it, not only because we then receive more of the heavenly elements of His kingdom, but because we then have the ability and the disposition to extend His kingdom; because we can then be of more spiritual use to those around us; because we can then bring down heavenly principles into good works, good words, and kind manners, which will have a good and an attractive influence upon all who behold them.

It is to counteract these efforts of Divine Love, and to prevent these good results, that evil spirits endeavor to divide us. For, as good and as pleasant as it is to see brethren dwelling together in unity, so bad and unpleasant it is to see them in a state of hostility. No other war is so ruinous as civil war; no other foes have such power over us as those of our own household; no other enemies are so cruel as those who have been, and who ought to be, friends. These are some of the reasons why we are taught to pray for the peace of Jerusalem. We should not only pray with the lips and pray with the heart, but we should pray in the New-Church manner; that is, we should pray in act. We should look up unto the Prince of Peace, and pray for peaceable dispositions; and then we should go forth, and from Him do the works of peace. If we pray in this manner, our prayers will be answered, and our efforts will be effectual in relation to all those in whom the Son of peace resides; but if, unhappily, there are any in whom the Son of peace is not allowed to dwell, then our peace will return to us again.

REPORTS OF OFFICERS AND COMMITTEES.

No. 1. — Report of the Committee on Religious Instruction.

The Committee on Religious Instruction, in pursuance of the object for which they were appointed, propose to devote the principal part of their report this year to some observations upon the portion of the education of our children which belongs more particularly to the family.

This is probably the portion of their education which has the greatest influence in determining their character; and, though we feel much our deficiency as to qualifications for giving instruction upon this subject, we feel called upon, from our position, to do what we can.

HEREDITARY GOOD AND EVIL.

From the truths which are revealed to the New Church, we learn much that is in a considerable degree new respecting the tendencies which children inherit from their parents, and respecting the influence which those tendencies exert upon them; and we cannot have an intelligent view of our duty to them as parents, without taking this influence into account.

With respect to the natural good which comes from inheritance, we learn from Swedenborg that it is "fourfold: viz., natural good grounded in the love of good, natural good grounded in the love of truth; also natural good grounded in the love of evil, and natural good grounded in the love of what is false." And he proceeds thus in explanation of the subject: "For the good into which man is born is derived to him from his parents, either father or mother; for whatsoever principle parents have contracted by frequent use and habit, or have become tinctured with by actual life, so as to render it familiar to them until it has the appearance of being natural, this is derived down to their children, and becomes hereditary. Where parents have lived in the good of the love of good, and in so living have perceived their proper delight and blessedness, supposing them to conceive children in such a state of life, the children thence receive an inclination to similar good. Where parents also have lived in the good of the love of truth, and in so living have perceived their proper delight, supposing them to conceive children in such a state of life, the children thence receive an inclination to similar good. The same is the case in respect to those parents who are in the good of the love of evil, and in the good of the love of what is false, that they also communicate to their offspring such hereditary goods. These latter are called good by reason of their appearing in the external form as goods to those persons who are principled therein, although

they have nothing at all of real good in them, but the very reverse: such is the good possessed by most at this day who appear to be principled in natural good." In respect to the character or tendencies of those who are in these two last species of natural good, he makes the following observations: "They who are in the natural good of the love of evil are flexile and inclinable to evils of every kind, suffering themselves to be easily seduced, and, in consequence of that good, being compliant and yielding, especially to filthy pleasures, to adulteries, and even to exercises of cruelty; and they who are in the natural good of what is false are inclinable to false principles of every kind, and, in consequence of that good, are easily caught by persuasions, especially when urged by hypocrites and cunning people, who are expert at engaging the mind's attention, insinuating themselves into the affections, and feigning innocence. Into these goods, so called (viz., of what is evil and false), very many are born at this day in the Christian world, who are in natural good by reason that their parents have contracted the delight of evil and the delight of what is false by actual life, and thus have implanted it in their children, and thereby in their posterity." — *A. C.* 3469.

The bearing upon our subject of the truth taught in the extract now read appears to be most important. It shows us that children conceived of parents in good or evil which they have so made of their life that it has become habitual, and, as it were, natural, inherit inclinations and tendencies to similar good or evil. Thus manifestly it depends in an important sense upon the state of the parent before the child is born, whether he shall have an inclination towards what is good and true, or towards what is evil and false; whether he shall be inclined to things innocent and pure, and to knowledges of spiritual and heavenly things, or to filthy pleasures, and to false principles of every kind.

It may help to give distinctness to our views of this subject to describe briefly the qualities meant by the four kinds of natural good mentioned in the extract. But, first, what are we to understand by the general term, "natural good"? In the sense which now concerns us, it denotes the outward form and habit of goodness which one derives hereditarily from his parents. Thus he has natural good, who, from inclinations derived from his parents, observes decorum in his behavior, is generous and just towards others, shows respect and honor to such as are in authority, sympathizes with the needy and suffering, and does outward good as opportunity offers. Next, what are we to understand to be the distinction between natural good grounded in the love of goodness and truth, and natural good grounded in the love of what is evil and false? The first kind is that of the offspring of parents who have a sincere love of goodness and truth; who love them for their own sake, and not for any selfish end; and who have made such love habitual, and, as it were, natural to themselves, by honestly cherishing and acting from it. On the other hand, the natural good grounded in the love of what is evil and false is that of the offspring of such parents as practise outwardly what is good

and commendable, but who do this, not from any genuine love of what is good and true, but from a love of what is evil and false, and for their own selfish ends. Thus the Bible requires men "*to do justly, to love mercy, and to walk humbly with God.*" Those children inherit the natural good of the love of what is good and true whose parents have been in the habit from the heart of sincerely doing justice, loving mercy, and walking humbly with their God; who have been in the habit of doing these things from humble reverence of Him who requires them, and because they regard it as every way good and delightful to do them; having faithfully put away as sin any disposition to the contrary. But those children inherit the natural good of the love of evil and the false whose parents have been outwardly just in their transactions, have outwardly felt mercy for the needy and suffering, and have exhibited a humble and pious exterior, but only from a regard to selfish and worldly ends; who have not in their hearts been just, merciful, and humble before God, because they have not loved the virtues justice, mercy, and humility, for their own sake. They have loved the reward, the influence, the respectability, which men accord to the outward observance of those virtues; and, from the strength of their attachment to the reward, they have been held in the outward observance of the virtues, until they have become habitual, and, as it were, natural. Thus their children inherit this exterior good. They inherit inclinations to a similar good.

This natural good is called a good grounded in the love of evil and falsity, because it springs up from such love; for a love of self is evil, and the ideas from which those who are in that love act are essentially false. He who does justice in the manner just described does it wholly for a selfish end, — does it solely for the purpose of enriching or aggrandizing himself: thus he does it from a love of evil. And, then, when he is doing justice for a selfish end, he is thinking of justice, and using it, as if its great use were to promote the ends of self-love: and this is a falsity; and the love of such ideas as this is a love of what is false. And it is to be borne in mind, that the children born of those who are thus in the love of evil and falsity inherit from them not merely a tendency to their outward good, but also to the interior evil and falsity from which the good proceeds. Thus we learn a most important lesson as to what may be done by us for the welfare of our children before they are born, — what may be done by us to promote the success of our direct efforts for their education afterwards.

THE EFFECT UPON OFFSPRING OF CONJUGIAL LOVE IN PARENTS.

But we are instructed, in the doctrine of the New Church respecting the great effect upon the condition of children, of a more specific state in parents. From the work on "Conjugial Love," No. 202, &c., we learn "that offspring, born from two who are in love truly conjugial, draw from their parents the conjugial of good and truth, from which they have an inclination and faculty, — if a son, for perceiving the

things which are of wisdom; and, if a daughter, for loving the things which wisdom teaches."

In explaining this proposition, it is first shown "that offspring draw from the parents *inclinations* to such things as had been of the love and life of the parents," but that they *only* inherit inclinations to such things, and not the parents' affections and lives; and that it is of the Divine Providence that these should not be inherited also, "in order that perverse inclinations may be rectified." But still it is affirmed, and is manifestly true, that children, "from innate inclinations, if they are not broken, are led also into affections, thoughts, manners of speaking and of living, like those of their parents."

In explaining the cause why "offspring born from those who are in love truly conjugial draw inclinations and faculties, — if a son, for perceiving the things which are of wisdom; and, if a daughter, for loving the things that wisdom teaches, — it is said that the conjugial of good and truth is implanted by creation in the soul of every one, and also in the things following from the soul: for, that this conjugial fills the universe from firsts to ultimates, and from man even to the worm, has been shown before; and that the faculty of opening the lower things of the mind, even to conjunction with the higher which are in the light and heat of heaven, is put into every man by creation, has been indicated before. Hence it is manifest that an aptness and facility for conjoining good to truth, and truth to good, thus for being wise, is inherited from nativity, by those who are born from such marriage, above all others."

The order of ideas in this explanation and proof of the proposition seems to be this: There is in the soul, and in the things following from the soul, which are the immediate creation of the Lord, as there is in all his work when unperverted, the conjugial of good and truth; that is, there are here, in their proper forms, goodness and truth, and their unobstructed conjunction. This is above the sphere of man's action, and power of perversion. But there is a region in which he acts, and in which things are, in an important sense, according as he determines them. The faculty is given him of so ordering that region of the mind in which he acts, that it may enjoy a conjunction with that in which he does not act; that is, he may of his own free will conjoin goodness with truth where his agency is, as the Lord does where man's agency is not: and the offspring of parents who thus unite themselves as goodness with truth, and as truth with goodness, will be in the conjugial of those things, not only as to that region of their minds which is the immediate work of the Lord, but also in an aptness, a fitness, an inclination to that conjugial, in the lower region where their own activity also belongs. Thus, if a father is in the wisdom that adultery is infernal, and that marriage is heavenly, and acts from it, and if a mother loves this wisdom in her husband, they bring the conjugial of good and truth into the region of their own freedom and rationality: and their sons will derive from them the faculty and inclination to perceive the things of wisdom; and their daughters, a faculty and inclination to love those things.

Now, as evil innate inclinations, unless they are broken, lead children into affections and thoughts, and manners of speaking and living, like their parents; so good innate inclinations, unless some special and powerful cause prevents, lead children into the good affections and thoughts, and manners of speaking and living, of their parents.

As an illustration of the great efficiency of this cause for good, Swedenborg makes the following declaration. He says, No. 205, "I have heard from the angels, that those who lived in the most ancient times live at this day in the heavens, houses and houses, families and families, and nations and nations, in like manner as they had lived on earth, and that scarcely any one from a house is wanting; and that the reason is, because love truly conjugial was with them, and that thence the offspring inherited inclinations to the conjugial of good and truth, and that they were easily initiated into it more and more internally by the parents by educations, and afterwards, when they became of mature judgment, were introduced into it by the Lord, as if by themselves."

The reason given why the state of marriage between parents, — which, at first view, might appear like one thing among many entirely distinct from it, — the reason why so general effects result from a cause apparently so specific, is that conjugial love is the fundamental of all loves. It is so central and so comprehensive, that it embraces every other good love. In it are involved, so that they can by no means be separated from it, all love to the Lord and all neighborly love, and all the wisdom which accompanies those loves. A son born to parents who are in conjugial love inherits a capacity for perceiving all things of wisdom, because they are all embraced in that love; and a daughter born to such inherits a capacity for loving all things of wisdom for the same reason.

HOME EDUCATION OF CHILDREN.

Having thus considered briefly the relation of the life of parents, before the birth of their children, to their inclinations and capacities, let us now give a few moments' attention directly to that portion of their education which must be particularly cared for at home.

We have brought to view the fact, that, in the work of introducing human beings into existence, that part which is immediately from the Lord is all good. In the soul, and in things following immediately from the soul, man has no direct agency; and here there is the conjugial of goodness and truth. And if, in the agency which parents have in bringing their offspring into existence, they are in the conjunction of goodness and truth, then the region of the mind of their offspring, in which their agency has an effect, will be, at least in a measure, in correspondence with the region of the Lord's own immediate action, and in which his will is done. Now, it is as true of what is done for our children after their birth, immediately by the Lord, as of what is done before that event, that it is all good; that it all

tends to the conjunction of goodness and truth, — all tends to prepare them for usefulness, for heaven and happiness. Thus, among other things, the Lord associates them with angels, and causes them, as much as possible, to live in a sphere of innocence, and to come under the influence of good affections and true ideas, that contribute directly and most effectively to their eternal life. And it is of especial concern to us, that what we do in the formation of the minds of our children should be so done as to be in harmony and correspondence with what the Lord is doing for them.

EARLIEST DUTIES TO CHILDREN.

In the first place, let us consider one or two of the duties which we owe to our children before the period of rationality, and which we ought to perform in such a manner as to co-operate with the Lord.

One of the duties which we owe to our children in this period of their life we may perhaps see best in connection with a declaration of the Lord when he was in the world. When the disciples inquired of him, "*Who is the greatest in the kingdom of heaven?*" having called a little child unto him, and set him in the midst of them, he said, "*Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven*" (Matt. xviii. 4). What the Lord does for little children, produces, and produces only, an innocent humility. In the sphere of angels, with whom he associates them, there is the profound humility which results from the full perception that none is good in himself but God. The duty devolves upon us of causing our action to be in harmony with that of the Lord, — the duty of avoiding what would injure this humility, and of fostering and cultivating it by every means in our power. For example: Whenever our children do any thing which we esteem as good, though we may commend them in a proper manner, we must not commend them as if the good were from them, and thus engender pride and haughtiness. Thus is just indicated one particular in which our action in respect to our children should and may be in harmony with that of the Lord.

Another duty that we owe to our children, and by performing which we bring the province of our action into correspondence with that of the Lord's more immediate agency, is that of giving them religious instruction. The angels who are associated with children by the Lord are in love and wisdom from him: and they are in the desire and effort to impart them to children as the means of their eternal life and happiness; and, consequently, are in the effort to prepare the children to receive them. But, in order that they may be prepared to come into the love and wisdom in which the angels are, it is necessary, that, while in states of reverence, humility, and innocent simplicity, they should be instructed from the Scriptures in the truths which the Lord has revealed for our salvation. These they need to receive, at first, as forms of science and knowledge which they cannot yet rationally under-

stand and appreciate, — as a necessary preparation for understanding, appreciating, and being regenerated by them, afterwards. The angels associated by the Lord with children, especially perform the use of inspiring them with reverence and innocent simplicity; in which work, also, we, in our measure, should co-operate: but the work more especially coming within our province is that of giving the religious instruction needed, — teaching faithfully the fundamental truths of the Scriptures. This can only be done by us.

The fundamental truths of religion, which we should, according to our best ability, teach to our children, are principally these: "That there is a God, and that he is one; that he hath created all things; that he recompenses those who do well, and punishes those who do evils; that there is a life after death, and that the evil go into hell, and the good into heaven, — thus that there is a hell and a heaven; that the life after death is eternal; that we ought to pray daily, and this with humility; that the sabbath day is to be accounted holy; that parents ought to be honored; that we ought not to commit adultery, nor to kill, nor to steal; and many other similar things" (*A. C.* 5135).

It is our duty not only to teach these things to our children, but also to see to it that they are cherished in them in such manner as to produce their proper effect. And here it may be observed, that there would be comparatively little difficulty in performing this duty, if children inherited from their parents only tendencies to what is good; for then they would feel such an interest in, and such a love for, religious truth, that there would be comparatively little danger of their neglecting it. But unhappily, at the present day, even children that inherit tendencies to much good often inherit those of an opposite character; and these disincline them to attend to and cherish religious instruction, by inclining them to thoughts and practices which do not agree with it.

Here we may avail ourselves of the encouragement contained in the truth which has been brought to our notice: viz., that children do not inherit the affections themselves, and thus the lives, of the parents, but only *inclinations* to similar ones; and that this is so ordered of the Divine Providence, to the end that perverse inclinations may be rectified. Here is a work of some difficulty; but the way and means of performing it are provided. The great means of rectifying perverse inclinations, which give a distaste for religious instruction, is the effectual cultivation of the principle of obedience. By means of a state of obedience to parental authority in a child, he can be withheld from the indulgence of a perverse inclination, which gives a distaste for what is good, and can be helped to discard that inclination. And by the exercise of parental authority in such cases as this; by leading a child to shun, from regard for this, a desire which was leading him astray, — his innocence is preserved: and the affection for what is good, which he has, can be effectively active; and the religious instruction which he receives can be performing its proper work.

DUTIES TO CHILDREN AT A LATER PERIOD.

We now proceed to make one or two observations in respect to a more mature stage of childhood, — that of youth, and which immediately precedes first manhood. It is obvious that one of the most important modes of co-operation by us with the Lord and the angels, in the education of our children at this period, is that of leading them, as they come into the exercise of their rational faculty, into a good and affectionate understanding of the great fundamental truths of the church. This is so, because a good and affectionate understanding of the truth is necessary, in order to the formation in men of such a life as the angels live. Here, in respect to those children who have inherited inclinations for what is good and true, the work to be performed by the parents will be attended with little difficulty. The young persons will have an inclination to know and understand the truths taught the church in the Scriptures. They will esteem such knowledge as important: and not only so, it will be very interesting to them, and they will have a warm affection for it; and perhaps, in order to supply them with a great part of the instruction which they need, it will be necessary only to give them what they ask.

In respect to those who have not inherited so decided an inclination for religious knowledge, there is more work for parents to do. The chief work, however, here, is that of correcting perverse inclinations, — by the exercise of kind and watchful parental influence, preventing the children from going astray. By this means, the susceptibility to good which there is, is prevented from being overpowered, and is permitted and enabled to come into useful activity.

In order that our children, as they approach maturity, may be doing well, — that the work of their regeneration, which, in a wide sense, ought to commence with their life, and go on, without interruption, for ever, may be advancing prosperously, — it is of great importance that they should be furnished with correct views, should cherish right feelings, and act rightly and wisely, as regards all that relates to marriage. This is very essential in order to their making progress in the life of the church. The love which is the basis of marriage is so intimately connected with religion, that the one cannot exist without the other; and there is always a correspondence between one's religious state, — his love for the church, and knowledge of and affection for its truths, — and his state in respect to the love out of which marriage arises. But what can we do to promote the welfare of our children in this respect? One thing which we can do is to exercise our parental care as to the ideas upon this subject with which their minds shall be occupied. We can exercise a faithful supervision as to the books they read. The great influence upon the minds of all, of what is, by eminence, termed *love*, gives rise to the fact, that a great part of what is written has love for its principal subject. It cannot be doubted that the Lord in his mercy provides, so far as can be done in consistency with human freedom, that what

is written upon this so attractive and engrossing subject should be of a good and not of a bad tendency. But, notwithstanding this, we can hardly avoid fearing that a part of what is written is of decidedly bad tendency; that much is suited to do little if any positive good,—is very poor; and that there is comparatively little which is of truly good quality, and of decidedly beneficial tendency. Hence we should not only exercise a careful supervision as to the books of fiction which our children read, but should also, by our interest in their welfare, secure their confidence to such a degree, that they may not feel separated from us even on this subject; and that we may know from themselves what the effect of their reading upon them is, and what thoughts and feelings they are entertaining.

Experience, we think, teaches parents that there is nothing which children, who inherit decided inclinations to what is good, feel their need of, and desire more, than the assistance and advice of their parents in respect to such things appertaining to themselves as have relation to the point we are considering. They wish to know what to avoid, and how to avoid it; and what they ought to think and to do. And such, we apprehend, will be likely to be the case with all our children, if, by such means as have been indicated, we keep them from being led astray by perverse inclinations, and thus open the way for good ones to operate.

Your Committee submit these views upon the subject of the education of children, by virtue of the position which they occupy; and their hope is, that the suggestions made may have an encouraging and useful tendency.

We are sorry to be obliged to say, that so much progress has not been made in preparing a Book of Doctrinal Instruction for the older members of our sabbath schools as may have been expected from the encouragement which has been given in previous reports. We can only say, that the work has not been forgotten; and that what we trust will prove to be some substantial progress has been made in the accomplishment of it.

With regard to the "New-Church Magazine for Children," which is published under the direction of this Committee, it is not necessary for us to speak particularly, as the facts in regard to it will be brought before the Convention in the Report of the Board of Publications. But the Committee cannot refrain from expressing their earnest desire that the subscription-list may be much increased, and their conviction, that, if the value of the magazine were only more fully understood, a large accession of subscribers must speedily follow.

It has been made the duty of this Committee, by the Convention, to examine manuscripts of works submitted to them, with a view to their publication. With the exception of a few sermons designed to be added to a volume approved by the Committee last year, nothing has been submitted for their examination.

Respectfully submitted for the Committee,

JOS. PETTEE, *Chairman.*

No. 2. — *Treasurer's Report.*

ROBERT L. SMITH, Treasurer, *in Account with the* GENERAL CONVENTION OF THE NEW CHURCH IN THE UNITED STATES.

Dr.

1857.			
June 1.	To balance of account brought forward, belonging to General Uses and Publication Fund	$275.57	
	To balance due Education of Ministers, not invested	0.71	
1858.			$276.28
June 1.	To cash contributions received for Publications and General Uses from sundry members of the Convention	$1,941.51	
	To cash, J. Y. Scammon, Esq., from Loan Account, charged for his year and a half's subscription to this Fund	300.00	
			2,241.51
	To cash received for Education of Ministers		137.64
	To cash for Missionary and Colportage		94.00
	To cash for the Author of "Illustrations of Scripture for Children"		24.50
	To cash, Interest on Turner Fund		15.87
	To cash, profit on "Illustrations"		89.39
	To cash, loan from Mrs. H. J. Keffer	$320.51	
	Less for part payment made	110.00	
			210.51
	(See Account marked 1, and credited in contributions to Mr. K.)		
Aug. 17.	To cash from J. Y. Scammon	$375.00	
	Less for his subscription credited above, for a year and a half, deducted from this account of loans	300.00	
			75.00
	(See Account marked 2.)		
			$3,114.70

Cr.

1857.			
June 9.	By cash for exchange paid on Rev. J. R. Hibbard's draft		$1.88
	By cash paid for letter-paper		3.00
July 21.	By cash for printing Journal of Convention		99.79
,, 22.	By cash paid Secretary of Convention for travelling expenses, stationery, and postage		70.00
,, 24.	By cash for exchange on E. Rawson's draft		0.50
	By cash for postage-stamps, envelopes, &c.		5.00
	By cash for stationery		0.42
Aug. 8.	By investment of Ministers' Fund		127.71
Sept. 16.	By paid Rev. A. O. Brickman		100.00
,, 17.	By paid printing Programs of Centenary Celebration		6.25
	By paid exchange on draft from Mr. Day		1.06
1858.			
Jan. 19.	By paid Rev. A. Silver's draft for Missionary and Colportage Committee		41.00
	By paid ,, ,, ,, ,, ,, ,,		41.00
,, 20.	By allowed for stereotyping "Illustrations of Scripture," and plates deposited at Depot in New York		190.00
,, 22.	By cash paid for postage-stamps		1.00
June 1.	By cash paid John L. Jewett, agent for Board of Publications (see his account marked No. 3)		1,991.29
	By cash for plates in German of the "Doctrine of the Lord," the "Doctrine of Life," and the "Doctrine of the Sacred Scripture," paid by me to him		198.11
	By balance in hand due to the following accounts: —		
	Education of Ministers Fund, not invested	$10.64	
	The Author of "Illustrations"	24.50	
	Turner Fund, for interest	15.87	
	Missionary and Colportage Fund	12.00	
	Profit on "Illustrations"	39.39	
	Publications and General Uses	134.29	
			236.69
			$3,114.70

The subscribers, made a Committee to audit the accounts of the Treasurer, have attended to that duty. The accounts are correctly cast; and the vouchers, with the explanations of the Treasurer, are satisfactory.

SAMPSON REED.
J. R. HIBBARD.

(*Account No.* 1.)

MRS. H. J. KEFFER, *in Account with the* GENERAL CONVENTION.

Cr.

1858.		
Feb. 16.	By loan, $190 and $130	$320.51

Dr.

Feb. 20.	To her draft upon R. L. Smith, Treasurer, and accepted in favor of J. C. Keffer, Esq., in part liquidation of the above	$100.00
	Ditto in favor of J. L. Jewett, Agent	10.00
June 1.	By balance of account due to her, carried to new account	210.51
		$320.51

(*Account No.* 2.)

J. Y. SCAMMON, Esq., *in Account with the* GENERAL CONVENTION.

Cr.

1857.		
June 1.	By balance reported as due to him at last Convention	$1,100.00
,, 9.	By cash from R. H. Murray, on account of plates	50.00
Oct. 18.	By cash loaned	325.00
		$1,475.00

Dr.

Aug. 17.	To nine months' subscriptions due on the year 1856, at $200, less $50 paid Mr. H.	$150.00
	To nine months' subscriptions due on the year 1857, at $200 per annum, less $50 paid Mr. Rawson	150.00
	Credit to balance to new account, due Mr. Scammon	1,175.00
		$1,475.00

(*Account No.* 3.)

JOHN L. JEWETT (Agent for the Board of Publications), *in Account with the* TREASURER OF THE CONVENTION.

Dr.

1857.		
Aug. 18.	To cash collected from H. B. Hoskins, Esq., for Maine	$11.00
	To cash for money and book-safe in the office	80.00
Sept. 8.	To cash for expenses	50.00
,, 12.	To cash paid Rice and Kendall for printing-paper	301.25
,, 19.	To cash for expenses	100.00
Nov. 5.	To cash for expenses	100.00
,, 14.	To cash for expenses	125.00
	To cash collected from Miss E. Rice for Maine	12.00
Dec. 14.	To cash paid Rice and Kendall for printing-paper	200.00
,, 24.	To cash collected through Mr. H. for Maine	25.75
,, 31.	To cash for expenses	200.00
1858.		
Jan. 19.	To cash for expenses	100.00
Feb. 11.	To cash collected from Stevens and L.	2.00
,, 22.	To cash sales of the first edition of "Illustrations of Scripture"	194.40
Mar. 2.	To cash for expenses	30.00
,, 10.	To cash for expenses	200.00
April 14.	To cash collected for Maine	13.00
May 1.	To cash for expenses	300.00
April 27.	To cash for expenses of D. Parker	5.00
May 11.	To cash for expenses	150.00
		$2.189.40

Cr.

June 1.	By three sets of German Plates, consisting of the "Doctrine of the Lord," the "Doctrine of Life," and the "Doctrine of the Sacred Scripture," carried upon his books to the Treasurer's Trust-account, but paid for out of the above cash	$198.11
	Balance	1,991.29
		$2,189.40

In addition to the above statement of accounts, the Convention possesses the following property: —

The "Messenger" Office and Book Depository, No. 213, Canal Street, in New York, at inventory prices		$3,393.47
The Turner Fund, invested in plates	$1,700.00	
In Note against J. B. and Co., with interest seven per cent	226.83	
In cash received for interest not invested	15.87	
		1,942.70
Stereotype plates other than those included in the Turner Fund, costing	$666.25	
Ditto "Illustrations of Scripture"	190.00	
Ditto three sets of plates in German, consisting of the "Doctrine of the Lord," the "Doctrine of Life," and the "Doctrine of the Sacred Scripture" (The four last have been added this year.)	198.11	
		1,054.36
A Fund for the Education of Ministers, invested in two notes against J. B. and Co., drawing interest seven per cent	$279.71	
Cash received for interest not invested	10.64	
		290.35
The "New-Jerusalem Magazine" and the "New-Church Magazine for Children," published in Boston		1,000.00
Subscriptions upon the books of Convention for various uses, past due, and not yet paid in (June 1, 1858)		1,455.11
Cash balance in the Treasury, as reported above in the Account Current for the year	$236.60	
Subject to a claim of	24.50	
		212.19

LIABILITIES.

To J. Y. Scammon, Esq., for last year's advances	$1,100.00	
Increase this year (as per his account marked No. 2)	75.00	
		1,175.00
To Mrs. H. J. Keffer (as per her account marked No. 1) a balance of		210.51

I have received from the Hon. J. H. Wilkins, since last session of the Convention, a donation of forty-two odd volumes of the "Heavenly Arcana," for free distribution. Ten of these, with twenty-two others received from the American New-Church Tract and Missionary Society, were packed together by me, and forwarded to Chauncey Goodrich, Esq., of Lansing, Mich., in trust, for the purpose of establishing a Free Library at Delta in that State; all of which were duly received, and thankfully acknowledged. His letter, showing how highly they were esteemed by himself and others, is herewith presented: —

LANSING, MICH., Nov. 7.

ROBERT L. SMITH, Treasurer General Convention, New Church, Brooklyn, N.Y.

MY DEAR SIR, — Your kind favor in relation to the donation of books to the friends and adherents to the New Church at Delta, Mich., together with the package containing the books referred to, were all duly received.

It is with unfeigned thankfulness to a kind Providence, as well as with the deepest gratitude to the benevolent source from which this invaluable beneficence has been received, that I take the earliest moment for this acknowledgment on the part of myself and the little circle of adherents in this locality. You will please be assured that this behest will be duly appropriated to the purposes of a *free* New-Church library; and also of the pleasure we shall ever feel in communicating to you intelligence, from time to time, of its beneficial influence among us.

Please accept for yourself, personally, our united thanks for your kind and prompt attention to our welfare. And allow me to add, that, in order fully to appreciate the joy which this beneficence has given us, you need to witness, first our desires to be enlightened, and then our struggles for a livelihood against the formidable obstacles incident to a new country like this.

In fraternal bonds, we remain respectfully yours,

CHAUNCEY GOODRICH.

Nothing has yet been received from the estate of the late Dr. Rice. I herewith present a letter recently received by Sampson Reed, Esq., of Boston, from the executor to him, relating thereto: —

HAMILTON, May 24, 1858.

MY DEAR SIR, — I intend to be in Boston at the time of your Convention; and will do myself the pleasure of seeing you, and entering into the matters of the estate. I may just say, that, though nearly half is yet due me, I only received this year $260, on the plea of hard times. I shall be at our Conference, 1st June, in Montreal, and come home by way of Boston.

Very truly, S. D. RICE.

All of which is respectfully submitted,

ROBERT L. SMITH, *Treasurer.*

N. B. — In conclusion, I would respectfully decline the honor of being considered a candidate for the offices I now occupy, of Treasurer of the Convention and member of its Board of Publications, for the ensuing year. Owing to my engagements, I cannot give them, in future, the attention which they require.

R. L. S.

Moneys Received and Subscribed at Convention.

For General and Publication Fund	$810.00
For Education of Ministers Fund	6.00
For Missionary and Colportage Fund	11.00
Subscribed for retaining the "Messenger" and Book Room in New York	900.00
Subscribed for publishing the Centenary Discourses	270.00
	$1997.00

No. 3. — *Report of the Committee in Aid of Dr. Tafel.*

The Committee to which were referred the subject-matters embraced in the resolutions numbered 25, 59, and 60, relating to the labors of Dr. Tafel, and to raising funds for his aid, beg leave to report.

At the meeting of last Convention, it was known that several new manuscripts of Emanuel Swedenborg had been recently discovered; and quite a general desire was manifested, both in Europe and America, that no time should be lost in putting them into print. Dr. Tafel had obtained such information as led him to suppose the expense of publication would require £500, or $2,500; and quite a disposition prevailed among us to contribute to the raising of the necessary amount. At the Convention, three gentlemen announced their willingness to contribute $100 each for the purpose; and, by putting the subject into the hands of a Committee, it was expected that a very considerable amount might be attained for the object. At the Convention, it was also announced that a gentleman in England had made known that he was ready to advance the whole sum deemed to be necessary, — say £500.

This last announcement had the effect to delay the proceedings of this Committee, supposing the pressure of the emergency to be removed. But it seemed, in process of time, that the favor with which the projected publication was viewed at first by our friends in England diminished; and Dr. Tafel informed the Chairman of the Committee, that he was relying much upon aid from this country for means to prosecute his undertaking, and that the expected cost would reach $3,000.

The Chairman, on receiving this information, called upon his colaborers of the Committee, J. H. James and Mr. Keffer, as the names of the three gentlemen who at the Convention assumed to furnish $100 each were not given, and were not known to the Chairman. On inquiry into their willingness to furnish the amount promised, one was disposed to do so at a future day, but could not at present, on account of the severe pressure upon the money-market; another was out of the country, and left no provision for its payment; and, from the third, nothing had been heard. In this state of the case, and knowing that Dr. Tafel had incurred expense for the prosecution of the work, the Chairman

interested a few friends to make a contribution, which, in the aggregate, amounted to about $180. This has been forwarded to Dr. Tafel, and its receipt has been acknowledged. It is due to the contributors to say, that about $50 of the sum forwarded was raised by friends in Brooklyn, N.Y., who are not members of the General Convention.

In a recent letter from Dr. Tafel, published in the May number of the "New-Jerusalem Magazine," it appears that he has been very unfortunate in regard to many of his shipments of books to this country. He specifies the entire loss of several shipments, and then alludes to an invoice sent out on sale several years ago, from which he has received no returns. This allusion is to an invoice of books, mostly German, sent on sale to Mr. Allen, amounting to some eight hundred guilders, or $325. Though Mr. Allen seems to have advertised these books, and used all the means he could reasonably be expected to take for their disposal and sale, he has not received more than sufficient to re-imburse his expenses. As the books on hand are mostly in the German language, embracing six copies each of most of Dr. Tafel's publications, and there seems to be a call for books in that language, it seems to be very desirable that these books should be taken, either for distribution, or sale, or both, and their value be remitted to Dr. Tafel. It would be a gratification to all parties to have this matter closed up in a way that would relieve Dr. Tafel, and, at the same time, give our German population additional means of spreading the knowledge of the New Church. The following is therefore offered. [See Journal 27.]

J. H. Wilkins,
J. C. Keffer, } *Committee.*

No. 4. — *Report of the Executive Committee.*

The following resolution appears on the records of the last Convention (No. 50): "*Resolved*, That the Committee appointed by the Executive Committee for the purpose of obtaining an Act of Incorporation be directed to consider the propriety and expediency of obtaining the Act of Incorporation for themselves and their associates, as the business-corporation of the Convention, with an organization distinct from that of the Convention."

The Committee referred to have taken no decided action on the subject. The Chairman, Mr. Scammon, left the country soon after the session of the Convention last year; and the other members of the Committee, being widely separated from each other, have had no opportunity for conference, except by letter. They have, however, taken considerable pains to examine into the subject; and the Executive Committee have passed a resolution, continuing the Committee, with the addition of Messrs. John H. Wilkins and Isaac S. Britton. The Committee now consists of J. Y. Scammon, John B. Niles, Sampson Reed, J. H. Wilkins, and I. S. Britton.

The Committee are aware that there are conflicting views in the Convention as to the best and most orderly way of performing that class of uses which have more recently been undertaken, such as the publication of the works of Swedenborg and other books of the church; and the Committee are anxious, if possible, that some plan of action may be discovered, by which these views should be harmonized, and all the uses which belong to a general body of the church, either in its ecclesiastical or civil capacity, should receive the undivided support of its members.

The great agency by which the church is to be established must be a sound, faithful, and well-ordered ministry. We are taught by our observation and experience, that this object requires the most watchful care of the Convention. But things are now widely different from what they were at the establishment of the first Christian church. At that time, books were hardly known; and a knowledge of Christianity came almost exclusively by hearing. But, at the present time, books are scattered everywhere; and all are expected to read and

examine for themselves. It therefore becomes important that the church should take care not only that we have competent and faithful ministers, but that its truths and doctrines should be preserved and disseminated in their integrity in books or publications. It is obvious that much care is requisite for this purpose, as the enemy is always ready to sow tares with the wheat; and we already see books and publications issued and circulated in the name of the New Church, which are, in their teachings, directly opposed to its doctrines, and, in their spirit and character, calculated to do harm instead of good, and to mislead the public as to what the church really is.

For the accomplishment of these objects, it is obviously important that we should have translations, which will give, as far as possible, the precise meaning, both of the Word, and of the Theological Works of Swedenborg. We are pleased to learn that the Committees on Translations, whose reports are herewith presented, have held several meetings; and that they appear to be much in earnest in the work which they have undertaken, and deeply impressed with its importance and necessity.

The Report of the Board of Publications is herewith presented, which shows what has been done the past year in the way of the publication and sale of books; and also the condition and prospects of the "New-Jerusalem Messenger," of the "New-Jerusalem Magazine," and of the "New-Church Magazine for Children." It will be seen that four works have been issued during the year, which had not been previously published by the Board. These are the editions of the "Doctrine of Life," the "Doctrine of the Lord," and the "Doctrine of the Sacred Scripture," in the German language; also the "Illustrations of Scripture for the Children of the New Church;" of each of which, two editions of five hundred copies have been printed. These works have been stereotyped by the use of funds furnished expressly for the purpose, on conditions which are thought to be very favorable to the Convention, and such as can in no way embarrass that body.

It is to be regretted that other works which are regarded as highly desirable, and which promise much usefulness, are still waiting to be published. But the Executive Committee entirely concur with the Board of Publications in the opinion, that it was wiser to wait, and thus forego what might be regarded as a positive good, rather than to publish by incurring a debt against the Convention, and thus bring on what might prove a positive evil.

The publication-business in New York, as will be seen by the report, has caused a very considerable drain upon the funds of the Convention during the past year. It is gratifying, however, to learn that the loss is considerably less this year than the year previous, and that the sales of books have largely increased. This loss has been principally incurred by the publication of the "Messenger;" and, though it is much greater than we could have wished, any disposition to complain is checked by the consideration of the great use it has performed. The Committee think it due to Mr. Jewett to express their high appreciation of the value of his services in its editorial management, under circumstances of great difficulty, both as regards the ability and the truly Christian spirit with which that paper has been conducted.

The two magazines, both of which are edited gratuitously, may be regarded as self-sustaining. The circulation of that for children has been slowly but steadily increasing; and it is believed, that, by proper efforts of the friends of the Convention throughout the country, a very considerable addition of names might be made to the lists of both publications.

The following motion "(No. 69) — *Moved*, That sect. 3 of the Constitution be so amended as to admit presidents and professors of incorporated colleges and universities in the United States, being receivers of the Heavenly Doctrines of the New-Jerusalem church, to membership in this Convention *ex officio*" — was referred to the Executive Committee at the session of the General Convention last year.

The Committee have considered the subject, and were unanimously of the opinion that it was not expedient to adopt the proposed amendment.

The Committee recommend the following alterations in the Constitution: That sect. 23 be amended by adding, after the word "licensed," the words "by any ordaining minister, with the concurrence of the authority of the association of which said ordaining minister is a member;" and, after the word "or," the words "may be." Also that sect. 24 be amended by striking out the word "or" before "ordained;" and by adding after the word "ordained," in the third line, the words "or consecrated." The first of these alterations is proposed in order to avoid a practical difficulty in granting licenses to persons without the limits of an association. The rule now requires the concurrent action of the Committee on Ecclesiastical Affairs and of the Executive Committee, and the license cannot be executed without a meeting of these Committees. A case has already occurred in which this requirement was the occasion of a delay, which both Committees would probably have been glad to have avoided. The second alteration simply expresses more fully what the Committee understand to have been the intention of the sentence in which it occurs.

It will be observed by the Report of the Board of Publications, that they recommend the removal of the "Messenger" and Book concern to Philadelphia. The Committee, after patient and anxious consideration of the subject, have been led to concur in this conclusion. They have come to this result with great reluctance, in consequence of their high appreciation of the editorial services of Mr. Jewett, the value of which is tried and known. A consideration of much weight in the decision of the question, in addition to the reasons assigned by the Board of Publications, has been the fact, that Mr. Smith, who has hitherto devoted much of his valuable time to the interests of the concern, and given it his most watchful care, now feels compelled, in consequence of other engagements and his removal to Jamaica, L.I., to withdraw, and relinquish the office of Treasurer. The following vote was passed by the Executive Committee: "*Voted*, That, in view of the pecuniary reasons assigned in the Report of the Board of Publications, it is expedient to remove the "New-Jerusalem Messenger" and the Book concern from the city of New York to Philadelphia; and that the Board of Publications be authorized to carry that measure into effect."

It was voted by the Executive Committee, in June, 1856, "That a Sub-Committee be appointed 'to prepare a declaration of principles, constitution, form of government, &c., against another year;' and the Rev. Messrs. Stuart, Hibbard, Silver, Hayden, and the President of the Convention, were made this Committee." The last year, this Committee was continued; and, this year, the Sub-Committee reported progress, and asked leave to be again continued: and this leave was granted; and the Rev. Mr. Benade was added to the Committee.

Report of the Board of Publications.

The operations of the Board have been carried on for the year under the supervision of the Sub-Committee, conducted principally by Mr. John L. Jewett, the Agent, at the rooms, No. 215, Canal Street, New York. No important changes have been made in the policy formerly pursued by the Board.

The following works have been printed and published during the year; namely,—

Two	editions	of the Liturgy, of 500 each	1,000 copies.
One	,,	of the Selections, Music, and Hymns, separate, for the New-York Society	250 ,,
Two	,,	Illustrations of Scripture, 500 each	1,000 ,,
One	,,	Doctrine of Sacred Scripture	400 ,,
One	,,	Doctrine of the Lord	400 ,,
One	,,	Doctrine of Faith	400 ,,
One	,,	White Horse	400 ,,
One	,,	Four Leading Doctrines	100 ,,
Two	,,	Doctrine of Life (in German), 500 each	1,000 ,,
Two	,,	Doctrine of the Lord (in German), 500 each	1,000 ,,
Two	,,	Doctrine of Sacred Scripture, 500 each	1,000 ,,

The amount of sales at the Book Room, for the year ending May 25, was	$1,717.72
The expenses of the Bookselling Department for the same period were	390.18
The profits on the sales fell short of these expenses	117.44

The weekly circulation of the "Messenger" is 1,738. As nearly as can be ascertained, it has 1,500 paying subscribers. The decrease of circulation from the number stated last year arises from the discontinuance of 200 papers, sent as exchanges, on the free list, or to non-paying subscribers.

The expense of printing the "Messenger" alone has been	$2,289.72
Amount of office expenses charged to "Messenger" account	586.33
Editor's salary	1,200.00
Total cost of the "Messenger"	$4,076.05
To which should be added, for depreciation in value of printing materials	142.94
Entire cost	4,218.99
To meet this outlay, there has been received from subscribers	2,094.08
And for advertisements	94.10
Total receipts	$2,188.18
Which leaves an apparent loss on the "Messenger" of	2,030.81
From this, however, there should be deducted the increase in the amounts due from subscribers, considered good, but not yet collected	800.00
Leaving the actual loss	$1,230.81
Add loss on Book Room	117.44
Gives as the entire deficit	$1,348.25
Owing to the delay experienced in collecting moneys due the "Messenger," the sum which the Treasurer has been called upon to pay in, to meet deficiency and carry on the concern, exclusive of amount invested in stereotype plates, is	$1,991.29
Deducting the depreciation on materials, and passing to its credit the increased amount due from subscribers, makes the paper come short of supporting itself	1,087.87
The amount paid for stereotype plates, during the year, is	198.11
And the whole amount now so invested	2,754.36
Net amount of property reported on hand	3,393.47

The work called "Illustrations of Scripture" was printed with capital furnished for that purpose by a member of the church, agreeably to the resolution of the Convention authorizing the contracting of such loans.

The minor works, in German, were issued by means of a similar loan from Mr. Scammon.

The Board was authorized last year to stereotype and publish a "Sunday-School Manual," to be prepared by a Committee of the Convention. That Committee has performed its labors, and the manuscript has been ready for the press about nine months; but the Committee of the Board have been unable to have it printed, for want of funds. The amount required to stereotype or electrotype it, and to print and bind 500 copies, is from $250 to $300.

The Board was authorized also to issue a volume of Sermons by Rev. Mr. Pettee; the manuscript of which, however, has not yet been placed in their hands, and for which there have been no funds.

The Board refer to the accompanying Report (marked A) of Mr. John L. Jewett, for a detailed comparison of the results of the operations of the year ending May 25, 1858, with those of the previous year, in a financial point of view. It will be seen, on reference thereto, that, if the estimate of the amount that may be collected from subscribers is not overrated, the "Messenger" has been published during the last year at a diminished loss of $707.09 in comparison with the year 1856–7; the deficiency being $1,087.87 against $1,794.96 in the previous year.

The same statement shows that the loss on the book establishment has been materially lessened; the expenses being reduced some twenty per cent, the sales increased seventy per cent, and the net loss reduced fifty per cent.

The Board cannot too warmly commend the efforts of Mr. Jewett to reduce the expenditures and consequent losses upon the publication of the "Messenger," and the book-store. They believe that the latter will be, by the end of another year, nearly self-sustaining; but it is not deemed possible to reduce the cost of issuing the "Messenger" in New York.

It has been suggested that the business of the Board of Publications might be removed to Philadelphia with pecuniary advantage, substituting the Rev. Mr. Benade for Mr. Jewett as editor of the "New-Jerusalem Messenger." The main saving would be in the salary of the editor. Mr. Benade, combining the editorship of the "Messenger" with his other duties, would be able to perform it at a lower cost to the Convention than Mr. Jewett, whose whole time has been given to the business of the Board. For pecuniary reasons, the Board of Publications have concluded to recommend the proposed change to the Executive Committee. In view of the possibility that the change will be made, they deem it but an act of justice to Mr. Jewett to state, that, in their opinion, during the time that the paper has been under his charge, he has performed the duties of editor in a manner so in every way creditable to himself and beneficial to the paper, that the fact that his editorial services will be lost in the case of removal is a weighty objection to the change.

It is estimated that the cost of producing the paper would be reduced to $3,250 by the removal; the cost in New York for the last year (including the item of $142.94 depreciation on printing materials) having been $4,218.99. If the change is made, it is proposed to do away with the printing-office, and have the printing done by contract. For the sum of two hundred dollars additional, the publication and bookselling business of the Convention, other than the periodicals, will be managed in Philadelphia. This is understood to include all the incidental expenses of rent, clerk-hire, fuel, lights, postages, porterage, &c.; excepting, however, the freight on stereotype plates removed from other cities to Philadelphia, and the cost of insurance on the stereotype plates and merchandise.

Mr. Clapp, who has hitherto published the magazines, reports the circulation of the "New-Jerusalem Magazine," vol. xxx., to be 883, of which 95 are on the free list; leaving 788 subscribers, who are expected to pay for the work. By the account rendered by Mr. Clapp, the magazine, for the four years that the Convention has owned it, is indebted in the sum of $674 25; and has 844 outstanding subscriptions, which, at two dollars each, produce a fund of $1,688 from which to collect the deficiency.

By Mr. Clapp's account, the "New-Church Magazine for Children" has 886 subscribers, of whom 58 are on the free list; leaving 828 who ought to pay. And, in his publication account current, this little work has a credit-balance of only $52.24; yet there are 1,571 outstanding subscriptions due to it.

A.

General Convention's Publishing-House Report.

The "annual statement" of the affairs of the "New-Jerusalem Messenger" and General Convention's Book concern, in New-York City, comprises three several documents; to wit, —

1. *An Exhibit*, showing the amount received for subscriptions to the "New-Jerusalem Messenger;" the whole amount expended in the publication of the "Messenger;" the amount of sales of books; the number of editions of our own publications issued, together with the cost of the same; the expense incidental to the carrying on of the book business; the amount received from the Treasurer of the General Convention during the year; and the total amount of loss on the "Messenger" and book business for the year ending May 25, 1858.

2. *A Balance Sheet*, showing the amount of cash, and the value of the merchandise, stereotype plates, printing-paper, and fixtures, furniture, and materials, on hand; the amount due from subscribers to the "Messenger;" the amounts due from individuals, with the leger folio attached to each; the amounts due sundry individuals by the concern; and the amount of capital stock for the commencement of a new year.

3. *An Account of Subscribers* to the "Messenger," showing the number of subscribers in each State, together with the indebtedness of each; the number of papers sent gratis and as exchanges; and the total weekly circulation of the "Messenger" at the present time.

On comparing the annual statement for the year ending May 25, 1857, with that of the year just completed, it will be seen —

That the whole amount received for subscriptions to the "Messenger" and for adver-

tising, for the year ending May 25, 1857, was $2,094.48; and for the year just completed, $2,188.18: showing an increase over the previous year of $93.70.

That the whole amount of the unpaid dues to the "Messenger," for the year ending May 25, 1857, was considered good for $1,200; for the year just completed, $2,000: showing an increase over the previous year of $800. [This increase is to be accounted for by the fact, that, although the actual number of paying subscribers is smaller than it was the previous year, the list has undergone a considerable change; and a large number of paying subscribers have taken the place of irresponsible and non-paying ones.]

That the cost of publishing the "Messenger," including all incidental expenses, for the year ending May 25, 1857, was $4,169.44; and for the year just completed, $4,076.05: showing a decrease in expenditure over the previous year of $93.39.

That the total amount of loss on the "Messenger," for the year ending May 25, 1857, was $1,794.96; and for the year just completed, $1,087.87: being a difference in favor of the latter of $707.09.

That the amount of the sales of books for the year ending May 25, 1857, was $991.93; for the year just completed, $1,717.72: being an increase of $725.79 over the sales of the previous year, or about seventy per cent.

That the amount of merchandise on hand, May 26, 1857, was $565.82; and at present, $786.49.

That the total amount paid for merchandise, for the year ending May 25, 1857, was $1,324.27: for the present year, including the cost of two editions of the Liturgy, of 500 copies each; an edition of the second part of the Liturgy, for the New-York Society, of 250 copies; an edition of the (German) "Doctrine of Life," of 1,000 copies; an edition of the (German) "Doctrine of Sacred Scripture," of 1,000 copies; paper for an edition of 1,000 (German) "Doctrine of the Lord," now on the press; editions, one each, of the five small works of Swedenborg, comprised in the work known as the "Four Leading Doctrines," of 400 copies each, bound separately, and an edition of 100 copies bound; and a second edition of 500 copies of "Illustrations of Scripture;" together with the miscellaneous stock bought of Otis Clapp, American Swedenborg Printing and Publishing Society, and others,—$2,231.47: being an increased investment over last year of $907.20.

That the expenses incidental to the manufacture and sale of books for the year previous amounted to $485.77; and for the year just closed, $390.18; or a decrease in the expenses of about twenty per cent, whilst the sales have increased seventy per cent.

That the loss on the book business, for the year ending May 25, 1857, was $252.29; for the year just completed, $117.44, or more than fifty per cent less this year than last.

That the total amount of loss from all sources, for the year ending May 25, 1857, was $2,280.34; and for the year just completed, $1,422.89: being a decrease, in favor of the latter, of $857.45, or about thirty-seven and a half per cent.

That the total amount received of R. L. Smith, Esq., Treasurer of the General Convention, for the year ending May 25, 1857, for the use of the "Messenger" and Book concern, was $2,866.19; and for the past year, $2,189.40: being a decrease in amount of $676.79.

That, of the amount received of the Treasurer during the past year, an item of $198.11 has been expended in stereotyping three of Swedenborg's smaller works in German.

That the amount due from the subscribers to the original "New-Church Messenger," May 26, 1857, was $346.37; and May 26, 1858, $169.95: being a decrease of $176.42, $80 of which was carried to profit and loss account as loss on bad debts, refusals to pay, &c.; leaving the balance collected, $96.42.

That the amount due the concern, from all other sources than the two already mentioned, was $165.89 on the 26th of May, 1857; and on May 26, 1858, it was $325.48: showing an increase of $159.59.

That the indebtedness of the establishment, May 26, 1857, was $452.68; and on May 26, 1858, $691.52: being an increase of $238.84.

That the net amount of capital invested in this establishment, May 26, 1857, was $2,825.07; and on May 26, 1858, $3,393.47: showing an increase of $568 40.

That the total circulation of the "Messenger" weekly, for the year ending May 25, 1857, was 1,860; and on May 26, 1858, 1,738: being a decrease of 122, due principally to the fact, that a large number of names of subscribers, who have paid nothing from the commencement, have been erased; and the vacancy, although in some measure, has not been entirely, filled by new and responsible subscribers.

Respectfully submitted,

JOHN L. JEWETT, *Agent.*

General Convention's Publishing House.

Exhibit for the Year ending May 25, 1858.

"NEW-JERUSALEM MESSENGER:"			
Amount of subscriptions received	$2,094.08		
Increase in amount of balance due from subscribers considered good	800.00		
Amount received for advertising in the "Messenger"	94.10		
		$2,988.18	
Amount paid for publication, including printing-paper, composition, "making-up," mailing, postage on papers, &c., &c.	2,289.72		
Amount paid for incidental expenses, including portion of rent of printing and publishing offices, fuel, light, cartage, insurance, office-boy	586.33		
And salary of John L. Jewett	1,200.00		
		4,076.05	
Loss on the "Messenger"			$1,087.87
MERCHANDISE:			
Amount of sales	1,717.72		
Stock on hand, including paper for an edition of 1,500 German tract, "Doctrine of the Lord," now on the press	786.49		
		2,504.21	
Cost of two editions of the Liturgy, 500 each, and 250 second part for New-York Society	270.30		
Cost of cover, pages, &c., for "Last Judgment"	7.04		
Cost of edition, of 1,000 each, German tracts, "Doctrine of Life" and "Sacred Scripture," and paper for the "Doctrine of the Lord"	97.03		
Cost of repairing plates, and publishing 400 each "Doctrine of the Lord," "Sacred Scripture," "Faith," "Life," and "White Horse," and 100 "Four Leading Doctrines"	102.52		
Cost of edition of 500 "Illustrations of Scripture"	97.94		
Cost of miscellaneous stock	1,656.64		
Expense on merchandise, including rent, clerk-hire, freights, postage, keeping accounts, &c., &c.	390.18		
		2,621.65	
Loss on merchandise			117.44
Sundry losses on "Messenger" and merchandise:			
Sundry amounts due "New-Church Messenger," bad debts, payment refused, &c.	80.00		
Depreciation 20 per cent in value of fixtures, furniture, and materials	142.94		
		222.94	
Discount on uncurrent money, &c.		11.64	
		234.58	
Less amount recovered on account of moneys stolen by boys last year		17.00	
			217.58
Total amount of loss on "Messenger" and merchandise			$1,422.89
Net Capital, May 26, 1857		2,825.07	
Amount received of R. L. Smith, Treasurer, at sundry times during the year	2,189.40		
Less amount paid for plates of three German tracts, carried to trust account	198.11		
		1,991.29	
			4,816.36
Loss for the year as above			1,422.89
Net Capital, May 26, 1858			$3,393.47

Report on the Translation of the Word.

To the Executive Committee of the General Convention, June 5.

The Committee on the Translation of the Word respectfully submit the following Report: —

On the 25th of February, a meeting of the Committee was held in Boston to deliberate upon the proper course to be pursued in regard to a new translation of the Word. The desirableness of a new translation, provided it could be really satisfactory, was admitted by all; but doubts were expressed whether the Committee could do any thing of value in promoting this end.

To test the ability we have among us, six gentlemen were requested each to furnish a version of the hundred and fourth Psalm; and seven others were, in like manner, requested to furnish versions of the twentieth chapter of Matthew.

On the 22d of April, the Committee met again. Four translations of the psalm were presented, and three of the chapter in the New Testament. The comparison of the various versions, and the illustrations and explanations offered by some of the members, were very interesting to the Committee, who were encouraged to hope that what was so valuable to them might also prove generally useful. It would be difficult to present in a short report an adequate idea of the interest of the meeting; but the following portion of a translation of the psalm, together with some notes presented in relation to it, may show something of the results: —

1. Bless Jehovah, O my soul!
   Jehovah, my God, thou art very great;
   Thou art clothed with glory and honor;
2. Covering thyself with light as a mantle,
   Stretching out the heavens as a curtain;
3. That frameth his chambers in the waters,
   That maketh clouds his chariot,
   That goeth upon wings of wind;
4. Making winds his messengers,
   Flaming fire his ministers.

Notes. — He "*goeth*" upon wings of wind, and does not *walk*, because, in the literal sense, he is in a chariot, — "That maketh clouds his chariot;" and hence he is riding, and not walking. Thus he simply "goeth upon wings of wind;" and the Hebrew verb is the common one for *going*.

As Jehovah is said to go in a chariot of clouds, so he is said to use the natural elements as his messengers and ministers, employing winds for the one, and flashes of lightning or flaming fire for the other. The word for *angel* and *messenger* is the same in Hebrew; and the word for *spirit* and *wind* is the same.

Two Sub-Committees have been appointed to prepare translations for the consideration of the whole Committee, beginning respectively at the first chapter of Genesis and the first chapter of Matthew. It is hoped, that, if a satisfactory translation cannot be made, valuable notes may be collected, which it will, perhaps, be desirable to report from time to time in print.

By order of the Committee,

John Worcester, *Secretary.*

Report on the Translation of the Works of Swedenborg.

The Committee on the Translation of Swedenborg report to the Executive Committee, that they have had several meetings during the past year. The practical result of these meetings is, that they have resolved to enter immediately upon a *uniform translation* of the writings. The system adopted by them is contained in the following Circular, which has been sent to such persons in connection with the Convention as the Committee supposed to be able and ready to engage in the work.

James Reed, *Secretary.*

[*Extracts from the Circular.*]

Dear Sir, — The Committee of the General Convention, on the Translation of the Theological Writings of Swedenborg, have decided to begin a new and uniform translation of all those works forthwith. It is the purpose of the Committee to make this new translation as accurate, complete, and elegant as possible. The following general rules, therefore, were adopted at a meeting held in Boston on April 23, 1858: —

"*Voted*, That the primary end of the translations shall be to give the precise mean-

ing of the original, and that all other things shall be regarded as subservient to this object; also that the translators be instructed to make copious memoranda of difficulties which occur to them, and to forward them, with the translations, when finished."

According to the plan of the Committee, those who join in the work will, as far as possible, be divided into small parties, for the purpose of frequent consultation and co-operation, which will each receive a portion of Latin to translate, in accordance with the above votes. Each party will forward its completed translation to the undersigned, who will transmit it again to other parties for revision and suggestions. The entire work will finally be intrusted to a single Committee of Revisal, who will, from all the revisions, memoranda, and suggestions, prepare the copy for the press.

The Committee have decided to begin with the first volume of the "Arcana Cœlestia." The Committee wish to proceed with this undertaking as vigorously and quickly as possible; and they hope that every party will finish its portions with the greatest care, and punctually *at the appointed time.*

The Executive Committee, in addition to what has been already reported, recommends the following: —

Resolved, That the sum of one hundred dollars be placed in the hands of the Missionary and Colportage Committee for the dissemination of the doctrines of the New Church among the Germans, in such way as they may think expedient, from any funds which may be contributed for that purpose, or which, in the opinion of the Treasurer, can be spared therefor.

Voted, That the Board of Publications be instructed to publish the "Manual for Sunday Schools" as soon as there are funds provided for that purpose, or which, in the opinion of the Treasurer, can be spared therefor.

No. 5. — *Report of the Committee of Ministers on the Liturgy.*

At the meeting of the Convention in 1854 (see Min. 51), "the general subject of improvements and alterations in the Book of Worship" was referred to the Committee of Ministers. The Committee have taken the book into consideration; and they are now prepared to present to the Convention the result of their labors up to this time.

They have arranged five consecutive services, each one complete in itself, and the parts of it introduced where they belong. These parts are strictly liturgical, and the rubrics so arranged as to be a sufficient guide to the minister and people, and, at the same time, so flexible that any desirable latitude may be taken in filling up the several parts of the worship from other parts of the book.

The forms of worship as now reported are substantially the same as those now in common use; and therefore the Committee regard them as conforming the book more strictly to the actual practice of the societies that now use the Liturgy. Those who desire this change are of opinion, that, while the proposed alterations of the Liturgy render it more available and useful in many of the societies where it is now comparatively useless, they will not render it any the less useful to any society of the church.

J. R. Hibbard,
Sam'l. F. Dike,
J. P. Stuart,
} *Committee of Ministers.*

Boston, June 9, 1858.

No. 6. — *Report of the Committee of Ministers on the Consecration of Rev. Thomas Wilks as Ordaining Minister.*

The Committee of Ministers, to whom the application was referred for the consecration of Rev. Thomas Wilks, submit to the Convention the application itself, and recommend that the request which it contains be granted; and that Rev. Thomas Wilks be consecrated as an ordaining minister, in the presence of the Convention, on sabbath morning next.

All of which is respectfully submitted,

J. P. Stuart,
For the Committee of Ministers.

Boston, June 10, 1858.

No. 7. — *Report of the Committee on the History of the New Church.*

At the last meeting of the General Convention, a resolution was adopted, appointing a Standing Committee to devise measures for the collection and preservation of facts and statistics connected with the rise and progress of the New Church, and to prepare suitable records of her history. A Committee of thirteen was then appointed to carry out the purposes named. Numerous contributions to the history of the church have been made at various times, for many years past, by individuals in different parts of the country; but no systematic effort has been made to preserve and record them, and to collect more information of this character. The Journals of the Convention supply much material, which ought to be gathered together, and arranged in order. They do not, however, extend back further than the year 1817, when the first Convention was held; and do not embrace the proceedings of other bodies of the church. And it is thought desirable to make a complete historical record, extending back to the earliest time at which any facts are known to have transpired concerning the New Church in this country; referring to the history of the New Church in other countries only so far as it is necessarily connected with our own. As, however, every thing of the New Church as a visible form has been made manifest since the Last Judgment, it is proposed to take the year 1757 as the beginning of our history; recording all general facts concerning the promulgation of the truths of the New Church by Swedenborg, and the progress of the reception of the doctrines in the Old World until their first introduction into this country; and, after the latter period, recording more fully and particularly all important facts relating to the rise and progress of the New Church in the New World. To commence and carry on this work, the aid of New-Church brethren in all parts of the country will be necessary. The Committee have had under consideration a plan to begin with. It has been suggested that a table of dates be prepared, arranged so that, in each year since 1757, any fact of importance may be recorded under its proper date; and also that there be presented in a tabular form such prominent questions concerning the external order and development of the church as may have arisen at any time, and especially such as have manifested themselves in the formation of societies of the church, in the appointment and order of the ministry, in the administration of the ordinances of the church, and in the publishing and translation of the writings of Swedenborg. The Committee propose that a Circular be prepared, setting forth the importance of the subject, and presenting a form to be used for recording facts; and that the Circular be sent to societies and individuals in the various localities, requesting them to return such information as can be obtained.

The Committee recommend that Rev. T. B. Hayward of Brookline, and Messrs. John L. Jewett of New-York City, Isaac S. Britton of Springfield, Ill., Dr. John Fonerden of Baltimore, and Daniel Lammot, jun., of Wilmington, be added to the Committee.

All of which is respectfully submitted,

WILLARD H. HINKLEY,
Secretary of the Committee.

No. 8. — *Report of the Missionary and Colportage Committee.*

The amount contributed this year to this fund being small, the operations of the Committee have consequently been limited. The entire sum raised for this purpose is *ninety-four* dollars; and, of this, *eighty-two* dollars have been expended. One-half the amount expended was paid to Rev. H. N. Strong, to aid in missionary labors performed by him in the State of Michigan, in conjunction with efforts to the same end by members of the church resident in that State. The other half of the amount was appropriated to Rev. Jabez Fox, to enable him to extend for some months his ministrations to and for the Society of the New Church in the city of Washington. We suppose Messrs. Fox and Strong will make some report to the Convention of their missionary labors. The amount

now in the Treasurer's hands to the credit of this fund is *twelve dollars*. The prospect for funds did not seem to warrant the sending out of colporters. And now, with the hope that arrangements will be made for a more extensive movement in this labor of love to our neighbor, the above is

Respectfully submitted,

ABIEL SILVER, WM. B. HAYDEN, } *Of the Missionary and Colportage Committee.*

Report of Rev. Jabez Fox to the Missionary Committee.

Rev. A. SILVER, Chairman, &c.

Having received some aid from the Missionary Committee during the past year, you very properly ask for a sketch of my missionary labors to incorporate into your Report to Convention.

On the first Sunday in June, 1857, I commenced an engagement in Bangor, Me., for ten weeks; preaching every sabbath morning, and lecturing in the evening; and administering the sacraments. During this time, I delivered one lecture at Dixmont on a week-day evening.

Having ascertained that no New-Church minister had ever visited the little circle of New-Church people at Eastport, — the extreme easternmost limit of the United States, — I determined to do so; and was very cordially received. Preached eight times in two weeks, in the Unitarian Church, to large and very attentive audiences; and administered the sacraments of Baptism and the Holy Supper at a private house. During these two weeks, I visited Dennysville (sixteen miles from Eastport), and preached once in the Congregational Meeting-house, and once in a public Hall; and administered Baptism to three children of Mr. B. Lincoln, at the instance of whose wife, a sister of the late Dr. Rice, the visit was made. A fuller report of this visit to Eastport was made to the Maine Association, and published with the proceedings of its last meeting.

I returned to Portland, Aug. 28; and preached before the Maine Association, Sunday evening, Aug. 30. Sunday, Sept. 6, preached twice to the Pawtucket Society; and, again, twice on the 13th, and administered the Holy Supper.

The two sabbaths following, preached for the Philadelphia First Society.

Since which time, I have been ministering for the Washington Society of the New Church: but, during this period, I have three times visited Baltimore; preaching twice in Mr. Brickman's church, once in Mr. Worcester's, and once in the place of worship of the Baltimore Third Society. Have visited Buckland, Va., administering the sacrament of Baptism; and have seven times officiated as chaplain for Congress.

I have received, during the year, $41.38 from the Missionary Fund of the General Convention.

All of which is respectfully submitted,

JABEZ FOX.

Rev. Mr. Strong's Report.

T. B. HAYWARD, Secretary of General Convention.

In the conventional year that is about closing, I have performed about two months' missionary labor, besides what I have done in my own neighborhood. I made three trips as far as Allegan County, Mich.; but was laid up two sabbaths by sickness. I had deen invited to visit the places where I lectured; but the times became, unexpectedly, very hard, and prudence dictated accepting the offer of a school for the winter. The time since the expiration of the school has been so rainy, with high water, that I have bone but little. I have preached in two places in this county besides our town. In our own neighborhood, there is increasing interest; and were it not for the apparently unsettled condition of some of us, on account of pecuniary pressure, our prospect would be quite fair for a society here in this country place. I made a brief report of missionary labor to Rev. A. Silver, Chairman of Committee on Missions.

Very truly,

H. N. STRONG.

YELLOW-HEAD GROVE, KANKAKEE CO., ILL., June 2, 1858.

Mr. Pingree's Report.

To the General Convention of the New Church in the United States.

DEAR BRETHREN, — As it is uncertain whether I shall be able to be present at your meeting in Boston on the 9th of June, it is proper that I should give a short statement

of the labors I have performed, as a colporter and agent for the publications of the Convention, in Maine and New Hampshire. Your Committee on Missionary and Colportage labor appropriated a hundred dollars to be expended for colportage in New Hampshire; and I was appointed by its Chairman, Rev. Abiel Silver, to do the work, and was engaged in that service at the time of your last annual meeting. The time employed in gross occupied the months of January and June, 1857; during which time I visited and sold books in Concord, Contoocook, Bradford, Warren, Manchester (twice), Nashua, and Exeter. The principal works sold in the above places were the "True Christian Religion," "Heaven and Hell," "Divine Providence," "Divine Love and Wisdom," and the "Compendium and Life of Swedenborg," — amounting to a hundred and fifty-six volumes; for which I received $148.42, at an advance above the cost sufficient to pay all the travelling-expenses and boarding-bills: so that the cost of the mission of two months, including time consumed in preparation for the use, was but a few cents (twenty-two cents) above the amount appropriated. At Manchester I performed public religious services from the Liturgy; and gave three lectures in Mr. Kendall's schoolroom, which was kindly tendered for that purpose. The field being mostly new ground, I found very few that were desirous of subscribing for the periodicals of the Convention. The amount received from this source was three dollars; and, for the uses of the Convention, five dollars. In every place I was met very kindly by the people; and, in one place, my mission was favored by three clergymen of different persuasions, one of whom did much more than I could have anticipated to make my visit successful and profitable. I think a good New-Church minister would be very usefully employed in preaching and lecturing in those towns, together with Dover, Great Falls, Salmon Falls, and Portsmouth; which places I have visited as colporter of the Maine Association. He would find no difficulty in obtaining meeting-houses, warmed and lighted, free of expense, to lecture and preach in, if he was capable of adapting himself to the states of the people, which are very receptive and teachable. With this plain statement of facts I must close; praying that the Lord may influence his people who dwell in the Holy City to do what they can to send laborers into this field, already white for the harvest. I thank the Convention for the happiness it has afforded me to act as their humble instrument in introducing the books containing the Heavenly Doctrines to so many who were happy to buy them; trusting that, under the blessing of the Divine Providence, they will be the means of bringing many "into the liberty wherewith Christ hath made *us* free." Through the medium of the "Messenger," the general details of my operations as colporter have been made known from time to time. So far as I have acted as the Convention's agent in collecting its subscriptions for the uses of the church and the "Messenger" and other publications, it has been done under the supervision of the Maine Association, which assumed the performance of the service without expense to the Convention. That all your deliberations may be conducted under a conscious realization of the presence of the Lord Jesus Christ in his divine glorified Humanity, is the humble prayer of,

Very respectfully, your obedient servant,

L. F. Pingree, *Colporter and Agent.*

No. 9. — *Report of the Committee to consult with Mr. Smith.*

The Committee to whom was referred the resolutions in relation to the resignation of R. L. Smith, Esq., the Treasurer of the Convention, have to report, —

That they have had a consultation with Mr. Smith on the subject, as directed by the resolutions; and that they are desired by him to express to the Convention his sincere gratitude for the manner in which it has received and appreciated his past services in the office of Treasurer.

And your Committee are also allowed to say to the Convention, from him, that in view of the desire expressed in the Convention, and of the effort now being made to raise the means for retaining the "Messenger" and Book concern in the city of New York, he is willing still to serve the Convention in that capacity to the best of his ability and time, if, in their opinion, circumstances exist which will render it desirable and useful to the interests of the Convention.

Benjamin Worcester.
John C. Keffer.
Wm. B. Hayden.

No. 10. — *Report of the Committee of Ministers on the Subject of Ministerial Education, and the Preamble and Resolutions of Mr. Stuart.*

The Committee of Ministers, to whom was referred the subject of Ministerial Education, presented to the Convention last year in a preamble and resolutions contained in the 64th, 65th, 66th, and 67th numbers of the Journal, present their Report.

The Committee concur with the preamble in the importance of "an efficient and well-trained ministry," and that "there is not at present any well-defined method of supplying this constantly pressing and increasing want," and that it is proper for this general body of the church to give whatever assistance they can in the performance of this use; and therefore they recommend the adoption of the appended resolutions. [See Journal 18, 19.]

All of which is respectfully submitted,

J. R. Hibbard,
Samuel F. Dike,
J. P. Stuart,
} *Committee of Ministers.*

Boston, June 9, 1858.

No. 11. — *Report of the Committee to raise Funds.*

To the General Convention.

Your Committee for raising Funds regret to be obliged to report, that they have done nothing in that capacity. The financial state of the world has seemed to render the prospects for the carrying out of that enterprise discouraging, and they have made no move in it. And, had the prospects of success appeared fair, the Chairman would not have found time to go abroad to make solicitations; nor does he think himself adapted to that use. Some other person, therefore, with fewer cares on his hands, and more in the love of that particular calling, must be placed at the head of this Committee, to warrant it success.

Respectfully submitted,

Abiel Silver,
Chairman of Committee for raising Funds.

PROPOSED NEW CONSTITUTION FOR THE GENERAL CONVENTION.

[See Journal 53.]

Moved, 1st, That the draught of a Constitution herewith presented be adopted as the Constitution of the General Convention, in place of that now existing.

Moved, 2d, That all the provisions of the old Constitution, and all the By-laws, Standing Orders, and Recommendations, not superseded by, or inconsistent with, the provisions of the new Constitution, have force and effect as By-laws, Regulations, &c., of the Convention.

CONSTITUTION

Of the General Convention of the New-Jerusalem Church in the United States of America.

Section 1. — The General Convention is composed of all receivers of the doctrines of the New Jerusalem, as revealed in the writings of Emanuel Swedenborg, who unite under this name and Constitution to promote, by co-operation, the establishment and welfare of the church.

Sect. 2. — Any associated body of receivers, or any isolated receiver of the doctrines of the church, may, on application, be admitted by vote as a member of the Convention.

Sect. 3. — The individuals composing any Association or Society which is a member of this Convention are themselves to be considered as members of the Convention, but as having committed to the delegation from their Association or Society their right of voting.

Sect. 4. — The General Convention shall hold meetings at such times and places as may be determined by its members in Convention assembled, or by its duly authorized officers.

Sect. 5. — At the general meetings of the Convention, all receivers of the doctrines of the church are invited to be present, and to partake in its deliberations. The following shall be entitled to a vote in its decisions: Delegates from Associations and Societies belonging to the Convention; the Ministers of such Associations and Societies; and those persons who may have been admitted as members of the Convention, and are not represented therein.

Sect. 6. — The Convention shall have power to establish rules and by-laws for its own organization and action, and to perform such church uses as its members may deem fitting for it to perform.

Sect. 7. — The name and the Constitution of this Convention can only be changed by an affirmative vote representing three-fourths of all its members.

Argument.

Object. — To give, in place of the present cumbrous form, embracing numerous particulars of a changeable nature and continually questionable expediency, the most simple form practicable, expressing only the essential elements of its existence, and thus little liable to change.

The vote on the motion to commit will not necessarily express the opinion of the Convention on the form submitted; but it is desirable that it should express the favor of the Convention towards the general object proposed.

REPORTS OF ASSOCIATIONS.

ILLINOIS ASSOCIATION.

Joint Report of the Superintendent and the Secretary.

Rev. T. B. Hayward, Secretary of the General Convention.

Dear Sir, — In accordance with your request, I have taken the several papers read in Convention in reference to the state of the church in Illinois, together with the Report of the Secretary of the Association, and condensed and arranged from them, and principally from the Report of the Secretary, the following: —

In the Illinois Association there are four societies, situated at Canton, Peoria, Chicago, and Henry; and one hundred and twenty isolated members. A society has also been recently instituted at Pittsfield, in Pike County, which is expected to unite with the association at its annual meeting on the 15th of October next.

During the past year, more than ordinary attention has been given to the doctrines of the New Church in different parts of the State; and the efforts of pastors, as well as of missionaries and our colporter, have appeared to be more successful than usual in leading persons to and into the church. In connection with the Canton Society, there have been at least six baptisms and two confirmations. Seven have united with the Peoria Society; six with the Henry Society; fourteen with the Chicago Society; and they number now respectively twenty-seven, thirty-one, fourteen, and a hundred communicants. The Pike-County Society, recently instituted, numbers eleven. The number of baptisms

reported within the association the past year is, — by Rev. Thomas Storry, fourteen adults and fourteen children; by Rev. J. H. Regatz, six adults and ten children; by Rev. J. R. Hibbard, sixty-six adults and children. Confirmations: by Mr. Storry, one; Mr. Hibbard, nine. Deaths in the Peoria Society, one; others, none.

Depositories of the books have been kept by the association at Chicago and Peoria, and a much larger amount of books than usual have been sold. And this keeping depositories of the writings of the church, at central points, by the general bodies of the church, instead of leaving them to be provided, or improperly done, or half done, by individuals, is regarded as one very important use of such general bodies as associations and the General Convention.

Rev. Mr. Storry has served the association one month as missionary, visiting Ottawa, Geneseo, Rock Island, and Davenport, with much acceptance; and he also preached at Henry every other Tuesday evening, during a part of the year. The superintendent has visited and lectured in several places; viz., Henry, Geneseo, Toulon, Canton, Pittsfield, Griggsville, and Springfield. Rev. Mr. Regatz, minister of the German branch of the Chicago Society, has been employed as missionary among the Germans, and as general colporter, about three months, with very good results. He has sold over two hundred bound volumes of works in English, and two hundred and fifty small works; and donated about sixty volumes, large and small, to different persons. He has sold over seventy copies of the small German works recently published by the Convention, and nearly seventy dollars' worth of the larger German works published by Dr. Tafel. His labors as colporter have been, and are, very useful. But the treasury of the association is now nearly empty; and, unless our friends in the association supply the means for his support, we shall be unable to employ him longer. This we should much regret. Will our friends send in the means to continue his labors?

The ministers belonging to the association are Rev. J. R. Hibbard, superintendent, and pastor of the Chicago Society; Rev. Thomas Storry, pastor of the Peoria Society; Rev. J. H. Regatz, minister of the German branch of the Chicago Society, and general missionary and colporter; and Rev. James Melrose, minister of the Canton Society.

Very truly yours,

J. R. Hibbard,

Superintendent of the Illinois Association of the New Jerusalem.

MAINE ASSOCIATION.

*Report of the President.**

To the General Convention, in session at Boston, June, 1858.

There are four societies belonging to this association. The principal facts relating to them are contained in the following table: —

Name of Place.	Pastor or Leader.	Baptisms.	No. of Members.	Admissions to Society.	Deaths.	Average No. attending Worship.	Number at Holy Supper.	Scholars in Sunday School.	Teachers in Sunday School.
Portland .	W. B. Hayden, Pastor .	11	76	9		250	36	75	13
Bath . . .	S. F. Dike, Pastor . . .	15	50	1	2	225		58	8
Gardiner .	H. B. Hoskins, Leader .	14	29			60		31	
Bangor . .	Thomas Seavey, Leader .	7	19			55		42	
		47	174	10	2	590		206	

* The Standing Rules of this association make it the duty of the President to draw up the Annual Report to the Convention.

There are also four or five places in the State where there are circles of receivers and readers, and where there is occasionally New-Church preaching. The labors of our colporter during the past year have made us acquainted with a number of receivers in different parts of the State, and new readers, of whom we did not know before. We have to report about twenty places more, as containing receivers, than mentioned last year: there being in Maine seventy-five towns or cities where they are found; in New Hampshire, thirteen; in British Provinces, four; in all, ninety-two.

Public worship and the administration of the sacraments have been constant and regular in the two societies where there are settled pastors. In the other two societies, public worship has been maintained principally under the conduct of their leaders; and some provision made for the administration of the sacraments. The Gardiner Society was visited the first quarter in the year by Rev. Mr. Dike, of Bath; and, since that, three several times by Rev. Mr. Silver, of New Hampshire. Mr. Silver spent, in all, seven weeks with them; being very actively engaged the whole time of his stay, lecturing on Sunday evenings, and holding meetings through the week. His labors have been very acceptable to the people; and much new interest is manifested in the doctrines, in that community. One of Mr. Silver's visits occurred soon after the attack of Bishop Burgess upon the New Church, and some of his lectures were made in reply to those of the bishop. Mr. Silver preached also at Augusta. Great desire is felt by the receivers in that vicinity to have a minister permanently among them; and they do not doubt, that if one would come, or be sent to them by the Convention, they could raise the means of his support.

The Bangor Society was visited in the early part of the year by Rev. Jabez Fox, now of Washington, who was with them nearly three months, and preached ten sabbaths, and administered the sacraments. He also lectured at Dixmont, seventeen miles from Bangor.

After concluding his engagement at Bangor, Mr. Fox made a tour, and performed some missionary labor in the eastern portion of the State. He visited Eastport and Dennysville; preaching four times, on two successive sabbaths, at the former place, and lecturing on three evenings. The services were conducted in the Unitarian Meeting-house. At Dennysville he lectured one evening in the public Hall, and baptized three children. At Eastport he administered the Holy Supper to twelve communicants, and baptized two children.

There is much call for the missionary labors of ministers in Maine; but we have no one connected with the association whose duties will allow him to perform them.

Our colporter has been in the field a portion of the year; and, so far as we can judge, his labors have been successful. He sold about the usual number of books; visited many new places; lectured some ten or twelve times, to all appearance very acceptably, to respectable and sometimes large audiences, collected in churches belonging to other denominations, — Methodist, Universalist, and Baptist. Not unfrequently the ministers sat with him in the pulpit. One of the most noticeable features of the times which we learn from this source is the almost universal willingness, and even active desire, existing to hear the New-Church doctrines. From the facts within our knowledge, we should think that two ministers and two colporters could be employed in our State, with every prospect of usefulness and success, in places where there is already an active demand for their services.

The commercial embarrassments of the past season coming on in the midst of our operations, causing the receipts to the Colportage Fund to fall off considerably, the Committee have been obliged to suspend these labors.

The recent religious interest manifested so widely in our community has been shared to some extent by our congregations. The society in Bath has, in consequence, had for two months past a series of meetings beyond their usual number. These are holden in the temple on Sunday and Thursday evenings of each week, and have been well attended, sometimes by full houses. The mode of conducting them has been to open with the usual exercises of public worship;

after which, an address or short lecture is made by the pastor on some subject connected with religious life and duty, followed by remarks and addresses by other gentlemen, members of the society, and closing with a chant. There is evidence that these meetings have been useful; and, from appearances, there is reason to expect that the present state of feeling in the public mind will result in many places in a renewed attention to the doctrines of the New Church, and the life inculcated by them.

WM. B. HAYDEN,
President Maine Association.

MASSACHUSETTS ASSOCIATION.

Report of the Presiding Minister.

To the General Convention.

During the past year, the subscriber has, with the advice and consent of the Committee of Ministers and the Committee of Laymen of the Massachusetts Association, renewed the licenses of Timothy O. Paine and John Worcester. He has also, with the same advice and consent, granted licenses to Benjamin Worcester, Charles A. Dunham, and James Reed. He has also, upon the recommendation of the Convention's Committee of Ministers and the concurrence of the Executive Committee, granted a license to Gustav Reiche, of New Hamburg, Canada West.

Respectfully submitted,

THOMAS WORCESTER.

Report of the Secretary.

The Massachusetts Association consists of *thirteen* societies. The following table gives the names of these societies, with those of their pastors, ministers, or leaders; the numbers of their members; the usual attendance at the Holy Supper; the average attendance at public worship; and the number of pupils in their sabbath schools.

Societies.	Ministers or Leaders.	No. of Members.	No. at Holy Supper.	Average No. at Public Worship.	No. of Pupils in Sabbath schools.
BOSTON	Thomas Worcester	486	300	600	150
BRIDGEWATER	Thomas P. Rodman	75	50	200	30
ABINGTON	Joseph Pettee	61	40	250	60
NORTH BRIDGEWATER	Warren Goddard	64	45	400	70
EAST BRIDGEWATER	Timothy O. Paine	43	45	150	30
YARMOUTHPORT	John P. Perry	16	14	70	20
LOWELL	B. S. Hale	8		19	5
FOXBOROUGH	Warren Bird	14	16	25	
PAWTUCKET	James Lord	27			
WEST BRIDGEWATER	Nahum Leonard	12			
FALL RIVER	John Westall	9	10	30	9
SPRINGFIELD	Dr. G. W. Swazey	19	15	25	7
BROOKLINE	T. B. Hayward	20	20	120	25

The ministers of the Massachusetts Association are Rev. Thomas Worcester, *ordaining minister*, and presiding minister of the association; Rev. Joseph Pettee, Rev. Warren Goddard, and Rev. Thomas P. Rodman, *pastors;* Rev. Eleazer Smith, Rev. John P. Perry, Rev. Woodbury M. Fernald, and Rev. T. B. Hayward, *missionaries*, with powers of pastor; and Mr. Timothy O. Paine, Mr. Benjamin Worcester, Mr. John Worcester, Mr. Charles A. Dunham, and Mr. James Reed, *licentiates*. Mr. Benjamin Worcester was licensed in October last; Mr. Dunham, in January; and Mr. Reed, in April.

Nearly all these ministers have been constantly and regularly employed during the past year. Rev. Mr. Worcester preaches but half the time, and his place

has been supplied on the alternate sabbaths by several of the other ministers and licentiates. Rev. Messrs. Pettee, Goddard, Rodman, Perry, and Hayward, and Mr. Paine, have ministered regularly to the societies against which their names are set. Mr. John Worcester has preached regularly in Newtonville; and Mr. Benjamin Worcester, in Waltham, when not employed in Boston.

Mr. Dunham, the colporter of the association, has not been so constantly employed as was intended; as he found himself unable to dispose of but few books, on account of the late money crisis. He has been licensed to preach, for the purpose of increasing his usefulness in his travels.

Mr. Hayward preaches regularly at Charlestown every sabbath afternoon. Besides the places already mentioned, small circles of receivers hold worship on the sabbath in Salem, Reading, Lancaster, Middleborough, Scituate, Plymouth, Taunton, New Bedford, and other places, conducted by a layman.

In the societies which are destitute of ministers, the sacraments of Baptism and the Holy Supper are administered from one to four times a year by the ministers of the other societies. Fall River has been visited once a quarter for this purpose by Messrs. Pettee, Goddard, Rodman, and Hayward; Springfield, three times by Mr. Hayward; Lowell, twice by Mr. Perry; Foxborough, once by Mr. Pettee; Pawtucket, by Mr. Rodman; and East Bridgewater, four times by Mr. Rodman.

The New Church in Massachusetts appears to be in a state of general prosperity. The known New-Church population in the State, including the children of members and receivers, and interested persons, is estimated at between four and five thousand; with probably another thousand of whom we know little or nothing.

Report of the Pawtucket Society.

This society has *thirty-six* members, only twenty of whom reside here. Two members of our society have been removed from this to the spiritual world within the last year,—Mr. Hugh Crawford, sen.; and Mrs. Abigail Kingman.

Public worship is regular and constant every sabbath at the temple, conducted by Francis Pratt in the absence of clergymen. The average attendance is *fifty*. The Holy Supper has been administered twice during the past year: from twenty to twenty-five attended. We have a small library of Swedenborg's theological works, containing about fifty volumes; and a sabbath-school library, containing about the same number of volumes. Our sabbath school has been discontinued on account of the small number of children in the society. We have received visits from the following clergymen during the past year: Rev. S. H. Worcester, Aug. 2; Rev. Sabin Hough, 16th; Rev. Jabez Fox, Sept. 6 and 13; and Mr. Charles A. Dunham, Feb. 5, 1858. John Westall, Esq., visited our society in August last, read a sermon in the morning, and gave us a lecture in the evening. Mr. James Bamford, brother of Mrs. John F. Street, and a member of their family, was removed to the spiritual world last August. Funeral services were performed by Rev. Thomas P. Rodman. The society have by vote adopted the new Book of Worship.

THOMAS LEWIS, *Clerk.*

MICHIGAN AND NORTHERN-INDIANA ASSOCIATION.

Report of the Secretary.

To the General Convention of the New Church in the United States.

The Constitution of this association requires that an Annual Report be made by its Secretary, to the General Convention, of such of its doings as may be of interest, and conducive to the welfare of the church. In performing that duty, we find but little to report; yet it is hoped that this little may be a means to urge us on to greater exertion, and assist in bringing into action the slumbering energies of this association.

There are in this association only two ministers: viz., Rev. George Field, pastor of Detroit Society; and Rev. Richard Hooper, of Grandville, Kent

County. Mr. Field is the presiding minister of this association. The annual meetings thus far have been regularly kept up, though the attendance the last four or five years has been very small. The next meeting of the association will take place the third Friday, Saturday, and Sunday in October next.

Mr. Field preaches regularly to the Detroit Society, which is composed of about forty-six adult members; there having been nineteen new members proposed and received during the year. The regular attendance at public worship is from a hundred to a hundred and fifty persons, and the congregation is gradually increasing. He has also, since the last meeting of the Convention, baptized twenty-six adults and twenty-two children, — in all, forty-eight persons; and confirmed six persons, who were previously baptized as children.

Mr. Field also gave a course of nine lectures at "Young Men's Hall," Detroit, last winter, on the Creation, the Deluge, &c.; the good effects of which have already made themselves manifest. The expenses attending this course of lectures ($90) were paid by the members and friends of the church in Detroit.

Rev. R. Hooper, residing within a few miles of Grand Rapids, occasionally preaches to the society at that city; but, having received no report from that society at our last meeting, nothing is known concerning its present condition and prospects. There being so few laborers in this part of the Lord's vineyard, but little missionary labor is performed, though the harvest is ripe, and never more so than at present.

There are within the limits of this association about three hundred receivers, including members of the church and societies. The Detroit Society is the only one supplied by a minister as pastor, though there are ministers very much needed at Grand Rapids, Jackson, and Almont. Mr. Field visited the society at Almont this spring, remaining with them several days to encourage and advise them. He lectured there, and administered the Holy Supper to twenty members of the society. He also attended four funerals, and officiated at one marriage, during the past year.

The minutes of proceedings of the last meeting of this association, together with three Centenary discourses, and a "Declaration to the Christian World," from this association, have been printed and published in pamphlet form for distribution; a copy of which is herewith enclosed for the use of the Convention.

This association has not appointed any delegates to the General Convention this year; for, not having any means to appropriate for the use of the Convention, we do not feel justified in sending a delegate. We have, however, hopes of better success in the future. Indications of more laborers coming to our help from two directions have reached us; and another year may enable us to send you more cheering intelligence.

Respectfully submitted,

E. Laible,

Recording and Corresponding Secretary.

PENNSYLVANIA ASSOCIATION.

Report of the Ordaining Minister.

Rev. Thomas Worcester, President of the General Convention.

Dear Brother, — Permit me to report to this meeting of Convention, that during the past year, besides the performance of my ordinary duties in the ministry, I have officiated at eighteen baptisms, at three marriages, and at eight funerals; and have administered the most holy ordinance of the Lord's Supper on nine occasions. Some of these duties were performed in Frankford, some of them in Philadelphia, and some of them in Camden, N.J.

By the authority of the Pennsylvania Association, a license to preach the doctrines of the church was given to Mr. John R. Shankland, on the 28th

of August, 1857; and the license of Prof. Edmund A. Beaman, received from the Massachusetts Association, was renewed Oct. 31 of the same year; and on the 5th of April, 1858, I officiated in the ordination of Mr. Beaman into the ministry. Respectfully submitted,

JAMES SEDDON.

FRANKFORD, June 5, 1858.

Report of the Secretary.

The Pennsylvania Association has held two meetings during the past year, — one at Upper Darby, last August; and one at Frankford, April 5, 1858. At both these meetings there was a large attendance from all the societies in Philadelphia and its vicinity, and much interest was manifested in the proceedings. At the meeting in April, *five* societies were in connection with the association, the names and statistics of which, so far as could be obtained, are presented in the following table: —

Names of Societies.	Ministers or Leaders.	No. of Members.	No. at Public Worship.	No. of Pupils in Sabbath School.	No. of Teachers.
FRANKFORD	Rev. James Seddon	40	40	54	11
UPPER DARBY	Rev. Thomas Wilks	51	51	50	8
PHILADELPHIA	Rev. William H. Benade . .	27	70	60	3
PHILADELPHIA SECOND . . .	Mr. William Roberts . . .	48	50	23	5
PHILADELPHIA THIRD . . .	Mr. John R. Shankland . .	26	70	90	12

The ministers of the association are Rev. James Seddon, ordaining minister; Rev. Thomas Wilks, President of the Association; Rev. Wm. H. Benade, Vice-President; Rev. Edmund A. Beaman; and Mr. John R. Shankland, licentiate.

The first three on the above list have been constantly employed in their respective ministerial duties during the past year. Rev. Mr. Beaman officiates for the Philadelphia First Society, worshipping at the corner of Broad and Brandywine Streets. This society is not connected with the association. Mr. Beaman was ordained at the meeting of the association, April 5. Mr. J. R. Shankland, who was licensed Aug. 28, 1857, preached for the Philadelphia Third Society until December last. Since that time he has been absent from home on business connected with his secular employment; and his place has been supplied by a lay reader, — Mr. Wm. R. Smith.

Several vacancies have occurred in our list of ministers since the August meeting. Rev. Isaac C. Worrell, who was an active member, and Vice-President of the Association, has been removed to the spiritual world. His removal was sudden and unexpected, and without a minute's previous illness. He was, at the time of his decease, the oldest minister on the list of pastors and missionaries belonging to the Convention; having been ordained in the year 1823. Mr. Worrell was a good and useful member of the association; having on several occasions been sent on missionary tours to different parts of the State, particularly to Lancaster, York, and Cumberland Counties, in which sections he labored with much zeal and diligence. He also officiated for many years in the Delaware-County and Philadelphia Second Societies; and, during a short time, for the society in the city of Lancaster. Our departed brother was always quiet and unobtrusive in his manners and deportment. When bidden to the heavenly feast, he was content "to sit in the lowest room, until He that bade him said, Friend, come up higher." Rev. Messrs. Worcester and Brickman have ceased to be members of our association, in consequence of their connection with the Maryland Association, which has been recently formed.

There are four societies in the State not connected with the association, in three of which public worship is performed every sabbath. The Delaware-

County Society has, in addition to its place of worship at Upper Darby, regular stated service every sabbath afternoon at Kent's Mills, several miles distant. Other particulars respecting the condition of the societies will be presented in their respective reports.

It becomes my duty to report that the Frankford Society has recently withdrawn from the association and Convention, as will be seen by a copy of the subjoined resolution, signed by the Secretary, and dated May 28, 1858.

"*Resolved*, That this society withdraws from its connection with the Pennsylvania Association of the New Church and with the General Convention; *provided*, that this action of the society be taken independently and exclusively of the pastor, whose position therein we have no right nor disposition to disturb."

The association elects no delegates to the Convention; but, by a resolution, the delegates from the societies of which it is composed are requested to act as the delegates of the association, with power to fill vacancies.

Respectfully submitted on behalf of the Pennsylvania Association,

WM. ROBERTS, *Secretary*.

PHILADELPHIA, June, 1858.

Report of the Philadelphia Society.

To the General Convention of the New Church in the United States.

DEAR BRETHREN, — The Philadelphia Society of the New Jerusalem, in making its first Report to the General Convention, — of which it has become a member by having united with the Pennsylvania Association of the New Jerusalem at its last semi-annual meeting in April of this year, — refers to the resolution passed at the last annual meeting of your body, and recorded in No. 39 of the published Journal of its proceedings, and to the preliminary correspondence which led to the passage of that resolution, for the purpose of calling to mind the ground upon which it stands, and the basis of its recognition as an ecclesiastical body by the Convention; and, whilst declaring itself satisfied that it has taken a step in the right direction, it expresses the hope and trust, that the time may not be far distant when all the societies of the New Church in this country shall be united, and act together as members of one great body in the performance of those general uses which are the appropriate functions of the general church.

Our society has been in existence only since April 16, 1856, when it formally adopted its constitution; after having acted up to that date as a provisionary association, composed chiefly of members of the church formerly in connection with the First New-Jerusalem Society of Philadelphia, but who separated from it on the ground of that society's violation of what they regarded essential principles of order.

Inasmuch as the constitution by which our society has its existence is based upon the principle, that all organizations of the church should have as their end and object, or as what is primary and essential to them, *charity*, and not *piety;* and not charity in general, but some specific use of charity, which is a good in act (because, according to the teachings of our church, charity is the primary and essential of worship, whilst piety is its secondary or formal); or, what is the same thing, because charity ought to be the end, and piety the means, of genuine life-worship of Him who is Love itself and Life itself; and inasmuch as, from the beginning of its formation, we elected the use of education to be our society's specific use of charity, — we felt it to be our duty at once, and simultaneously with the formation and adoption of our constitution, to proceed to the selection and purchase of a lot for the erection of a schoolhouse, wherein to carry out the chief end and object of our social union and organization.

The corner-stone of this schoolhouse was laid on the 11th of September, 1856; and the building, which is of stone, brought under roof, and the first story completed, by December, 1856. On Christmas Day, the room was

first opened for divine service, and the sacrament of the Lord's Supper administered. In the evening, there was a social re-union, composed of a large number of the members and friends of the society, with their children; who all entered heartily into the festivities of the occasion.

On the 12th of January, 1857, the school was opened with fourteen scholars, male and female, under the charge and tuition of Rev. W. H. Benade, pastor of the society; who, by its constitution, is also superintendent of the school.

At the commencement of the present session in September last, the superintendent received most valuable aid in his labors by the removal of Dr. Leonhard Tafel to Philadelphia, and from the generously volunteered services of Miss Keller, of Baltimore; and the school is now approaching the close of the session, with thirty-seven scholars, who are instructed by four teachers; another young lady, from Wilmington, Del., having been added to their number during the course of the year: besides which, it has the benefit of the valuable and kindly volunteered services of Dr. Cowley in teaching vocal music, and of Mr. H. Faber in drawing and designing.

It has been the endeavor of those who have the charge of this institution to carry out, as faithfully and fully as possible, the purpose of the society in its establishment, by giving to it a distinctively New-Church character and form. To this end, the scholars receive daily instruction in the Word, and doctrines of the church; and such of them as are sufficiently advanced are also instructed in the Hebrew language, and required to commit to memory a portion of the Word in the original. In addition to this, the truths of the New Church are applied, wherever a suitable opening occurs, in the course of the scientific instruction which the scholars receive; and an effort is made to lead them to a perception of the great fact, that these truths underlie the whole fabric of human knowledge, and are as necessary to the infilling of all forms of knowledge and science with genuine light, as they are to the imparting of vital power and energy to all the forms of human life. Very imperfect and entirely experimental as the mode of instruction in this important particular has necessarily been, it is yet believed, that if faithfully carried out, with a constant looking to the Lord for the needed wisdom and power, it will ultimately be productive of lasting good results, by thoroughly grounding the children of the society and of other members of the church in the Heavenly Doctrines, as well as by introducing them to the minds of those who have been intrusted to us by others not members of the church. And the society cannot leave this subject without expressing the hope, that the whole church may speedily come to an active recognition of its vital importance; and, by a united effort, labor towards the accomplishment of that which can be but feebly and imperfectly done by the small number now engaged in the use.

In addition to the day school, the society has also a Sunday school, composed of adults and children.

The interior of the second story of our school-building, having been completed, fitted up, and arranged for the uses of divine worship, was duly consecrated on the 20th of September, 1857. The services are regularly conducted by the pastor of the society; or, in his absence, by one of the elders. The Holy Supper is administered seven times in the year.

Social meetings for recreation, under the charge of a Special Committee, have been held regularly every week during the past winter and spring, and have been generally well attended by the members and friends of the society and their children; and much good, we believe, has resulted from these meetings, especially to the children.

Since the establishment of the society, — which at this time numbers twenty-seven male and female members, — the pastor has officiated in the baptism of thirty children and seven adults; has consecrated eight marriages, and attended nine funerals. The society sends ten dollars for the use of the Convention.

Respectfully submitted,

W. H. Benade, *Pastor.* J. E. Jackson, *Recording Secretary.*

Philadelphia, June 5, 1858.

Report of the Philadelphia Second Society.

Since our last Report to the Convention, our meetings for worship have been held every sabbath morning; the services being generally conducted by the leader. Rev. Mr. Seddon has preached, and administered the Holy Supper, three times. Rev. Mr. Beaman and Rev. Mr. Brickman each preached once at the morning service. In addition to the morning service, we have had preaching every alternate sabbath evening, throughout the winter and spring, by Rev. Mr. Beaman. Three of our members have departed to the spiritual world, and two infants were enrolled in the church by Baptism, since our last Annual Report.

The society sends eight dollars for the general uses of the Convention.

PHILADELPHIA, June, 1858.

Report of the Delaware-County Society.

The Delaware-County Society reports, that, since the last meeting of the Convention, it has lost one member by death, and received an accession of eight others; making the present number fifty-one. Fifteen persons have been baptized by the pastor. We have services on Sunday mornings in the Temple, where the congregation numbers about ninety persons; and in the afternoons at Kent's Mills, where an audience of sixty hearers assembles. We have two Sunday schools, with eight teachers, fifty pupils, and libraries containing some two hundred volumes. The society sends ten dollars for the use of the Convention.

STACY JONES, *Secretary.*

JUNE, 1858.

OHIO GENERAL SOCIETY.

Report of its Ordaining Minister.

Rev. THOMAS WORCESTER, President of the General Convention.

DEAR SIR, — Since the last meeting of the General Convention, I have administered the Holy Supper thirteen times; have baptized forty-two persons, of whom twenty-eight were children, and fourteen were adults. I have officiated at three marriages and three funerals.

During the year, I have instituted three societies, — one at Bellefontaine, of sixteen members; one at Newark, of thirteen members, and which has since been increased to about thirty; and one at Bowling Green, of eighteen members.

With the sanction of the General Society of the New Church in Ohio, on the twenty-seventh day of September, 1857, I introduced Mr. Willard G. Day into the New-Church ministry by ordination; and, with the same sanction, I gave a license to Mr. John C. Ager, now residing at Contoocook, N.H.

All of which is respectfully submitted,

J. P. STUART, *Ordaining Minister.*

URBANA, O., May 20, 1858.

Report of the Society.

Rev. THOMAS WORCESTER, President of the General Convention.

DEAR SIR AND BROTHER, — The General Society of the New Church in Ohio take pleasure in presenting to the Convention their Report for the past year.

There are now in the State of Ohio, so far as is known to the General Society, twelve societies of the New Jerusalem; namely, those at the following places: Cincinnati, Lebanon, Dayton, Chillicothe, Kygerville, Belmont County, Urbana,

Bellefontaine, Newark, Bowling Green, Rockport, and Seville. In seven of these societies there is regular worship on the sabbath, and in five of them there is worship only when a minister or missionary of the church is present.

The ministers in the State are as follows: Rev. Chauncey Giles, Cincinnati; Rev. J. P. Stuart, Urbana; Rev. J. H. Miller, Selma; Rev. Willard G. Day, East Rockport; and Rev. N. C. Burnham, Seville. We have one licentiate; namely, Mr. J. M. Hibbard, of Athens. Our ministers are occupied as follows: Mr. Giles, wholly in the pastorate of the Cincinnati Society; Mr. Stuart, one-half of the time at Urbana, and the remainder of the time in various places in the State of Ohio and elsewhere; Mr. Miller, as missionary in the southern part of Ohio; Mr. Day, half of the time at East Rockport, and the rest of the time at Bowling Green, Clyde, and other parts of Northern Ohio; Mr. Burnham, at Seville and the towns in that neighborhood. Mr. Hibbard remains chiefly in the places near his own home in Athens County, but does not preach constantly.

The General Society is composed of individual Newchurchmen, no society having yet been represented in it. The society held its annual meeting at Cincinnati, beginning on the twenty-fifth day of September last; and, during that meeting, the ordination of Mr. Willard G. Day was ordered, and the ordination took place in the presence of the society on sabbath, Sept. 27.

At the last meeting of the General Council of the Society, measures were adopted for raising funds for printing another edition of the "Ohio Tracts," the old edition being now exhausted. Mr. Day was authorized to solicit money for this and other general purposes; and he is now engaged in that work, with a good prospect of getting the amount of money required by the society for carrying on its general uses.

We have now in Ohio four depositories of New-Church works, where the works of Swedenborg and the collateral works may be obtained: namely, one at Cincinnati, kept by E. Mendenhall; one at Urbana, kept by Prof. John Candy; one at Newark, kept by W. H. Cunningham; and one at East Rockport, in the charge of Rev. W. G. Day. In this manner the works of the church are everywhere accessible to those who want them, at a very small advance on their cost in the Atlantic cities.

All of which is respectfully submitted,

J. P. Stuart,

In behalf of the General Society of the New Church in Ohio.

REPORTS OF ISOLATED SOCIETIES.

Report of the Washington Society.

To the General Convention of the New Jerusalem.

At a special meeting of the Washington Society of the New Jerusalem, held in their Temple on the 6th instant, the following resolution was unanimously adopted: —

Resolved, That the Church Committee be instructed to prepare and transmit to the General Convention a Report of the state of this society; and requesting the aid and sympathy of that body, and of the friends of the New Jerusalem generally, in the efforts of this society to support public worship and the preaching of the Heavenly Doctrines at the national metropolis.

The Washington Society of the New Jerusalem was instituted on Easter Sunday, 1846; and, at the session of the General Convention in that year, its

application to be admitted as a member of that body was granted, and its delegates admitted to their seats. In 1847, a resolution was passed by the society, directing its officers to report to the Convention; but no delegates were sent.

It does not appear from its records that any delegates were sent from the Washington Society to the General Convention from that time until 1857, when a resolution was again passed, authorizing the Church Committee to send a delegate to the Convention to be held at Cincinnati; which was accordingly done. For a large portion of the intervening period, the records of the society do not show that it exercised any of its appropriate functions as a body of the church; although the fact is believed to be, that its organization, in some form, was kept up, and that it continued to act as a society during the whole of that period.

In consequence of the disappearance of so large a portion of the records of the society, it is not now easy to determine definitely who regard themselves, or are entitled to be regarded, as its members. The number usually attending the communion service is from *twenty* to *twenty-five*, and the usual Sunday congregation is from *forty* to *sixty*. The society has erected a convenient and comfortable temple, capable of seating about *two hundred and fifty* persons.

In 1856, the society, feeling the necessity for themselves of being provided with the public ministrations of the Heavenly Doctrines, and the desire that the community in which they reside, and the numerous strangers constantly resorting to the seat of the national government, should have an opportunity of learning the great fact, *that the Lord has indeed appeared in the clouds of heaven with power and great glory*, and is at this day establishing a new church in the earth, applied, through some of its members, to the Missionary Committee of the General Convention, to send a missionary to Washington. In response to this call, the Committee commissioned the Rev. Jabez Fox as their missionary, and sent him to Washington. He received from the funds of the Convention, for services in Washington during the winter of 1856–7, $168.38; with the aid of which, the society were enabled to retain his services until June, 1857. The services of Mr. Fox having proved acceptable, and, as they believed, useful, to the society and the community, they invited him to return on the 1st of the following October, and resume his pastoral and ministerial duties, with the hope that the society, with such aid as they could obtain from the Convention and from individual sources, might be able to retain his services as a regular minister of the church in this city. In this effort we have thus far succeeded; having received forty dollars from the Convention, and a donation of fifty dollars from our esteemed brother, Hon. John H. Wilkins, of Boston, in aid of our own exertions.

We regard it as of great importance, not only to the continued existence and prosperity of the Washington Society, but to the general interests of the church, that regular and constant preaching should be maintained in this metropolis; and to this end we desire to retain the ministerial services of Mr. Fox, which have proved so generally acceptable to us, and to those who have been led to occasionally attend our place of worship. But this is an expensive place of residence; and our members are few, and our means limited; and we cannot afford him an adequate support without external aid. We are willing to tax ourselves liberally according to our several means. We believe this to be the case with all our members, without an exception; and some, even, who live so remote from our place of worship as to be able rarely to attend, still contribute freely: and yet we are unwilling to ask our minister to attempt to live upon what we know to be inadequate to the most moderate wants of his family.

By an unanimous vote, Brother Fox has been elected the delegate of this society to the General Convention; and, in obedience to a like unanimous vote of the society, we, as its organs, and in its behalf, submit the foregoing statement of facts to your consideration; and we suggest whether, under the peculiar circumstances of our position, it is not proper for us to ask for "material aid" from the general church, and from individuals whose ability, and interest in the

dissemination of the Heavenly Doctrines, may induce them to "come over and help us." If sufficient means are raised to enable Mr. Fox to remain with us, there is every reason to believe, that, under his ministrations, we shall soon have a flourishing society at the seat of government, which will cordially co-operate with the Convention.

Brethren, inasmuch as "it is more blessed to give than to receive," it would have been more gratifying to us to have been in a condition to send a contribution to your treasury than to feel it our humbler office to ask aid from it; but, whether giving or receiving in the way of material things, we trust we may be mutually and reciprocally receptive of that divine influx which flows down through the Divine Humanity to the church on earth, in all its forms, greater or lesser, even to its humblest individual members or least form.

A. G. Pendelton, *Chairman*,
R. B. Donaldson,
A. Thos. Smith,
William G. Parkhurst,
E. L. Robb,
} *Church Committee.*

Report of the Hoboken Society.

Our first meeting for divine worship was held at the residence of Mr. James C. Pearson, April 6, 1856, where we met regularly every sabbath afternoon until the 5th of October ensuing, when we took possession of the church we now occupy on Garden and Fifth Streets; at which place we have held public worship every sabbath afternoon since, with an average attendance, since our first meeting, of thirteen.

On the 9th of the following November, the Rev. John R. Hibbard instituted the Hoboken Society of the New Jerusalem, consisting of *eight* members. On the same day he baptized four adults, and administered the Holy Supper.

On the 2d of November, the Lord took to himself our beloved, active, and most efficient leader, Mr. James C. Pearson. His funeral was attended by Rev. T. B. Hayward, who has visited us four times, preached six sermons, administered the Holy Supper three times, and baptized four adults and eleven children. We have had the Rev. Jabez Fox to preach for us twice, Rev. Dr. Bryan twice, and Rev. Sabin Hough once.

We have held Sunday-evening meetings, with but few omissions, since April, 1856; at which we have read from the Word and from Swedenborg, and conversed upon the subjects read. These meetings have been peculiarly interesting and profitable. We have also held meetings on Wednesday evenings of each week for social recreation, much to our advantage.

In this our first Report to the General Convention, we cannot refrain from acknowledging with sincere gratitude the obligations we are under to our many friends, both at home and abroad, who have so liberally contributed to assist us in paying the debt of our society. By their kind assistance, we now own, free from all debts, the building in which we worship. We are also under great obligations to Rev. T. B. Hayward for his liberal supply of manuscript sermons. We contribute, for the use of the General Convention, *twelve* dollars.

In behalf of the society,

Nathl. Munday, *Leader*.

Report of the Contoocook Society.

As this society has never been reported to the Convention or any other general body of the church, and as the circumstances of its establishment are somewhat peculiar, perhaps a detailed account of it may not be uninteresting. In the summer of 1851, Rev. Abiel Silver, of Michigan, visited Hopkinton, N.H., his native town, and delivered eight discourses upon the doctrines of the New Church.

These were the first public discourses of the kind ever delivered in the State. They awakened a spirit of inquiry, and excited an interest, which was increased by the study of the doctrines from the works of the church; and, in the spring of 1853, those interested invited Mr. Silver to come and preach to them. He made us a visit during the summer, and has since resided with us until April last. The society soon obtained the control of, and has since occupied, the Union Meeting-house in the village of Contoocook. July 29, 1854, Rev. William B. Hayden visited us, and preached two discourses. November 26, 1855, Mr. Silver baptized five adults. In August, 1856, we had a visit from Rev. Thomas Worcester; and, in November, a visit from Rev. Jabez Fox. Oct. 26, 1856, Mr. Silver baptized one adult at his house, and administered the Holy Supper to twelve persons; the first administration of this ordinance of the New Church in this place. During the months of March, April, and May, 1857, he baptized thirteen adults. May 24, 1857, Rev. Thomas Worcester visited us, and, assisted by Mr. Silver, instituted the Contoocook Society of the New Church.

Twenty-two persons became members. After the institution of the society, Mr. Worcester administered the sacrament of the Lord's Supper to twenty-nine persons. April 4, 1858, Mr. Silver baptized two adults, and three persons were admitted into the society. The same day, Mr. Silver preached his farewell discourse, having been invited to enter upon a wider field of labor at Wilmington, Del.

Mr. Silver's connection with our society was very happy and pleasant. His love for the church, his kind and familiar intercourse with his people, his able instructions, and, above all, his daily life of active uses, while they endeared him to his people, gained the respect even of his enemies. However much we regret his leaving us, we believe his decision to do so was the result of a clear conviction that he could perform a greater use at Wilmington.

In the temporary absences of Mr. Silver during the winter, and regularly since his departure, our pulpit has been supplied by Mr. John C. Ager. Mr. Ager is a graduate of the Urbana University, and has a license to preach from the Ohio Association. His intelligent reception and clear expositions of the truths of the New Jerusalem render his services highly valuable to the society; while the earnest and faithful manner in which his labors are performed gives promise of great future usefulness in the church. Our society now numbers twenty-five members, twenty-one of whom reside at Contoocook. The average attendance upon our worship is about *a hundred and fifty*. Our sabbath school numbers about *sixty*, and is divided into six classes, including a Bible class of adults who are studying the internal sense of the Word from the "Arcana."

We desire to call the attention of the Convention to the Contoocook Academy. This institution was established by, and is under the control of, our society. An academy building has been erected at the cost of about $3,300, which, by the generous assistance of Hon. John H. Wilkins, of the Boston Society, is fully paid for. The location is pleasant, healthful, and easy of access, in the midst of the most beautiful natural scenery. The school has met with much opposition on account of its connection with the church, but has received considerable patronage from the more liberal part of the community. The summer term is under the charge of Miss A. E. Andrews. Miss Andrews has been connected with the school from its commencement, and is well known as a popular and successful teacher. We hope to obtain a full board of New-Church teachers, and, with the assistance of our New-Church friends, erect a boarding-house, and make such other improvements as will render it worthy of the whole patronage of the church.

Erastus E. Currier, *Clerk.*

REPORTS OF MINISTERS.

Rev. Mr. Silver's Report.

WILMINGTON, DEL., June 6, 1858.

To the General Convention.

I had hoped and expected to be with you at your present session. But a suddenly contemplated visit to Michigan, during the hottest weeks of summer, renders it inexpedient for us to go to Boston at this time; and I therefore make the following Report: —

Since your last meeting, I have been mainly at Contoocook, giving two discourses every Sunday. But I have visited Gardiner and Augusta, Me., three times, where I delivered eighteen sermons and lectures, — sixteen at the New-Church temple at Gardiner, and two at the Unitarian church at Augusta; besides nine explanatory talks upon the doctrines, at social gatherings in these cities. These meetings were all exceedingly interesting. The public lectures were principally in defence of the New Church against the attack of Bishop Burgess. I have also delivered ten discourses in the village of Hopkinton, N.H., in answer to Rev. Jonathan E. Brown's abusive discourse against the New-Church. I have preached twice for the New-Church Society worshipping at Lyric Hall in the city of New York; once at the City Hall in Manchester, N.H.; and once at the Universalist church in that city, to eight hundred people; once at the city of Washington, D.C.; and twice at Washington, N.H.; and I delivered two discourses at Portland, Me., at the association.

I have officiated at *five* weddings and *eighteen* funerals; have baptized *eighteen* persons, — two at Contoocook, fifteen at Gardiner, and one at Wilmington; and have administered the Holy Supper *seven* times, — three at Contoocook, three at Gardiner, and once at Wilmington.

We came to Wilmington to reside, April the 28th; and I officiated at the dedication of the New-Church temple in this city on the 29th, and preached in the evening upon the doctrine of reformation and regeneration. The Rev. S. H. Worcester preached in the morning upon the doctrine of the Lord.

Since that time, I have officiated here regularly every sabbath; preaching in the morning, and, in the evening, giving a lecture upon the nature and character of the divine language, and the science of correspondence. Our morning services are well attended, and the house in the evening is full.

Respectfully submitted,

ABIEL SILVER.

Rev. Mr. Brickman's Report.

To the General Convention of the New Jerusalem, assembled at Boston, June, 1858.

DEAR BRETHREN, — Being unable to attend your present session, I make this communication to your body in obedience to a standing recommendation of the Convention to its ministers to report annually.

I have been employed every Sunday the past year; and, in addition to my labors in connection with the Baltimore German Society, have preached once in Brooklyn, once in Philadelphia, three times in St. Louis, once in Cincinnati, three times in Shippensburg, and once in Boston, to New-Church societies. I have also delivered a lecture on the doctrines of the New Church, in Cincinnati, before some Germans. By special invitation, I have preached and lectured five times to the German Evangelical church, twice to the Universalist congregation, in this city, and twice to a congregation of Lutherans, German Reformed, and Methodists, in Pikesville, Baltimore County, Md. Some of our friends in Pikes-

ville have since become receivers of the Heavenly Doctrines, and they desire that I shall preach to them regularly twice every month.

The German Society in Baltimore has finished its new temple, which was dedicated *to the Lord* on the 4th of October, 1857. Since that time, I have, some few Sundays excepted, preached twice on every sabbath; besides which, I have lectured in the afternoon, and on Wednesday evenings. Several of our friends have removed to the West. The present number of members is *fifty-two*.

I have baptized *sixty-three* adults and children, confirmed *six* young persons, administered the Lord's Supper *five* times, married *twelve* couples, and attended *eight* funerals. A sabbath school has been established, which numbers, on an average, about *fifty* children. I have also been instrumental in the formation of a New-Church society in Shippensburg, Pa.

Some time since, three young men commenced studying with me for the holy office of the ministry. They are making good progress, and are already able to translate parts of the Greek Testament.

In addition to my general labors, I have engaged myself (gratuitously) to the Maryland Book and Tract Board of the New Church, for the especial purpose of visiting clergymen of the various Christian denominations in this city, and to provide them with the "Four Leading Doctrines." During last year, I have distributed and sold over four thousand German and English New-Church pamphlets, tracts, and books. And here I wish to remark, that the General Convention has done much good by the publication of the smaller works of Emanuel Swedenborg in German. Their important use has already been manifested over the whole country. I could report many pleasant facts on this subject.

The "Monatschrift" has evidently been blessed as a means of bringing many to the church, and of conveying much useful information to its German members throughout the country.

Besides many other laborious duties with which the Lord has been pleased to intrust me, I keep up a very interesting correspondence with inquirers after the truth. These labors involve me in many necessary expenses, which I am unable to meet, except the Lord provide me with more means; which I hope he will do. *Dominus providebit.*

It may be interesting to mention, that, during the last year, three German ministers — Rev. G. Reiche, Rev. I. M. Hofer, and Rev. G. Busman — have become full receivers of the Heavenly Doctrines, and are already engaged in regular ministerial labors in the church. A German New-Church society has also been formed in Peirceville, Ind., which has a leader in the person of a former Lutheran clergyman from the kingdom of Wurtemberg. Another New-Church society has recently been formed in New Hamburg, C.W. At New Orleans, La., and Quincy, Ill., new German societies are forming at present.

Whilst the German New Church is steadily increasing, its members are not left without many trials and severe persecutions from those who have no desire to see the beauty and loveliness of the Heavenly City, and who burn with direful hatred, and the desire to destroy her.

In conclusion, permit me to bring to your notice a few things which I believe are worthy of your kind attention.

First, I believe it necessary and useful that a German New-Church minister should be engaged and supported as missionary and colporter for the General Convention, whose object it shall be to visit several circles of German isolated receivers and societies which are without a minister in Delaware, Pennsylvania, Ohio, Illinois, Missouri, Indiana, and New York.

Secondly, I pray the Convention to stereotype the "Doctrine of Faith" in German.

Thirdly, I pray the Convention to authorize its President to grant a license *ad interim* to worthy applicants during the running year.

Praying that the Lord may be with you, I remain very respectfully

Yours, ARTHUR O. BRICKMAN.

BALTIMORE, June 2, 1858.

LETTERS TO THE CONVENTION.

Letter of Messrs. Osborne and Stearns, Augusta, Ga.

MAY 26, 1858.

The receivers of the Heavenly Truths of the New Jerusalem at Augusta, Ga., to the Fortieth Annual Convention of the Lord's New Church, greeting.

There being no New-Church organization in this city, we have thought, that as, contrary to our hopes and expectations, none of us can be present at the meeting of the Convention, it was proper to send a brief note, with a small remittance; thereby expressing the interest we feel in the uses and results of the convocation. The progress of the New Church here is, like the growth of all things in nature, slow; but we trust, from the evidences around us, that there is nevertheless an advancement in proportion to the means in use. Its growing presence is visible, not so much in individual ultimation, as by general diffusion. We see it in the softening hostility to whatever is new in theology, as if a spirit of inquiry were abroad in the land. We admire the increased liberality between man and man. We delight in its exhibition in social life; look for it everywhere, and seldom in vain. The sphere is abroad: it requires earthly tenements, an earthly city, for its abode; and we greatly desire an architect, with the habiliments of the New Jerusalem, to come here, and lay the foundation. We believe "the field is indeed white for the harvest;" and, if it is really so, hands will be provided to wield the sickle, and the grain will not be lost. We have, since the last Convention, several interested readers of the Heavenly Doctrines, one or two of whom have gladly adopted them, as according with aspirations longed for years before they were aware of the existence of the divine mission of Swedenborg. There is evidently a growing tumult of dissatisfaction with the present spiritual food of a consummated church; and we believe the proclamation of these divine truths in our Southern land, by a minister of the Holy Jerusalem, will bring tears of joy to the eyes of many, yea, very many, who weep in darkness, mourning over the desolations of their Zion. We have in one public library about *twenty-nine* volumes of the writings, besides a small selection of books on sale in this city.

Enclosed, please find check for ($10) ten dollars for the uses of the Convention.

HENRY J. OSBORNE,
I. H. STEARNS,

In behalf of the receivers of the doctrines of the New Jerusalem at Augusta, Ga.

Letter from Mr. Charles Read.

CATONVILLE, Baltimore County, Md., May 22, 1858.

To the General Convention of the New Church in the United States,
assembled at Boston, Mass.

DEAR BRETHREN, —The Divine Providence not permitting my personal meeting with you, I am induced, from a sense of duty, to send a written communication to you, touching some matters that to me appear duly important to warrant my calling them before you.

Not long a receiver of the Heavenly Doctrines of the New Jerusalem, I feel a timidity in attempting to present any thing thus to your consideration. Yet I feel impelled to communicate some things that have for eight years been frequently upon my mind, as of much consequence to the establishment and progress of the Heavenly Doctrines, and thus the descent of the Holy City.

It is written in the word, "Go ye into all the world, and preach the Gospel to *every* creature."

The Gospel, or true Heavenly Doctrines, are the medium through which men are brought to the knowledge of the Lord; to a life of faith and charity; thus to illustration, purification, regeneration, and salvation. Hence all men need *to know* these doctrines. But as ministers of the New Jerusalem are few, and the multitude perish from lack of

the heavenly knowledge which ministers may communicate, it seems essential to the eternal well-being of men, that the goods and truths of the New Jerusalem should be disseminated among men by other means besides preaching. Therefore I venture to suggest, that the General Convention of the New Church in the United States shall have brief but comprehensive, clear, forcible *Tracts* teaching the doctrines of the Lord, of life, of faith, and charity, thoroughly disseminated through the villages and cities of our country, so far as the Convention may secure funds to accomplish such a work.

Need I enter into any arguments to show the obligation of the New Church to strive to do this work, or to make evident the *good results* that must follow from its accomplishment? Surely not. It is known to you, that a large portion of the people do not know that there *is* such a church as the New Jerusalem; and many of those who do know of such a church are influenced against her by prejudice from the misrepresentations made of her doctrines and philosophy. These latter, generally, will not go to hear New-Church ministers; neither will they subscribe for or purchase New-Church periodicals. How, then, shall they be reached? By small tracts. These, as silent, non-exciting messengers, will not arouse much mental opposition: they may be coolly, quietly, and very effectively perused.

I am persuaded, had the tracts above named been disseminated in our villages and cities ten years ago, that now some *thousands* of receivers would be known where there are but *tens*. The above is kindly and respectfully submitted.

Feeling a deep interest in all that pertains to the New Church, her establishment, and growth, I pray our Lord will direct, guide, protect, and bless the General Convention. Yours affectionately,

CHARLES READ.

ADDRESS OF THE ENGLISH CONFERENCE.

Address from the General Conference of the New Church in Great Britain to the General Convention of the New Church in the United States of America.

BELOVED BRETHREN, — The Conference which assembled last year in Manchester, having received your Address from Cincinnati through our esteemed brother, Mr. Wilks, adopted the following minute thereon, and commissioned me to communicate their sentiments to you, together with this minute, for the forthcoming meeting of your Convention: —

"*Resolved*, That it is a subject of great satisfaction to the Conference to find that the experience of their brethren in America, in this Centenary year, is similar to their own. They find the principles of the New Church less opposed by prejudice than at any former period, and the name of Swedenborg constantly rising to higher respect. The Conference fully reciprocates the assurance expressed in the Address, that the New Dispensation, being from heaven, and the crown and glory of all former dispensations, must, in the Lord's good time, enlighten, elevate, and bless all mankind; and they pray, like their transatlantic brethren, that they may be led to promote its extensive reception in their day, by manifesting in their lives a love that hallows, a light which illuminates, and a virtue which flows from a life of obedience to the Divine Commandments. Thus will others be led to read, hear, and receive the truths whose fruits do so manifestly show their origin to be from heaven."

When the Conference assembled in Manchester, it was most gratifying to find that the circumstance of its being the Centenary year since the period of the great judgment in the spiritual world, which prepared the way for the commencement of the New-Jerusalem dispensation, had drawn together brethren not only from a greater number of societies in Great Britain than on any former occasion, but also that other countries had furnished us with brethren and sisters whom it was delightful to receive. We had the company of New-Church friends from France, Germany, Switzerland, Sweden, Denmark, Russia; and from your country we were gratified to see three brethren, including one of your ministers, the Rev. Mr. Field. These friends sat with us, gave us the benefit of their suggestions, and enabled us to realize the power of the New Jerusalem to blend into one harmonious family all the nations of the earth. We saw there a

small type of the realization of that blessed time, when there shall be one King over all the earth; when there shall be one Jehovah, and his name one.

The spirit which pervaded all our meetings was most cheering and delightful. Many hundreds assembled together, and one holy glow possessed every heart, — the desire to acknowledge gratefully the blessings all had received from the principles of the New Jerusalem, so far as they had been already individually realized; and the strong determination to labor more earnestly in the future, that their lives should be a faithful illustration of the principles they profess, and their efforts more vigorous to make those principles known to the world around.

In carrying out these purposes, it was resolved that a Missionary Society, on a more extended scale, should be formed, to disseminate the doctrines more vigorously by preaching; that the works of Swedenborg should be presented to all the free libraries of the country disposed to accept them; and that a Declaration of the leading features of New-Church principles should be made, and published extensively, both at home and abroad. These intentions have all been since carried out; and no doubt, in his good way and time, the Lord will make them fruitful. The signs of the times all over the world indicate that "old things are passing away, and all things are becoming new." The selfish spirit of exclusiveness, which was the essence of the old state of things, is breaking down year by year, and giving way to the just and generous spirit of brotherhood, which arises from love to one another. There seems a yearning throughout society, that men should come closer to each other; that the barriers of creed, and other distinctions which have separated men, should be lessened, and ultimately removed; so that, at length, all should form one church who love the Lord, and strive to do his will. When this comprehensive golden bond of union has been accepted, and has united the truly good among mankind, there will be a rapid growth in wisdom. What the Lord has revealed to any will be joyfully recognized by others: they will "see eye to eye, when the Lord shall bring again Zion." The revelation of the internal sense of the Word and the doctrines of the New Jerusalem will be hailed as the richest gifts of Divine Mercy to the human race. The manner in which they supply the needs of the soul, answer the inquiries of the thoughtful mind, and dictate the life of usefulness which will make a heaven upon earth, will so commend itself to those who love the Lord supremely, and their neighbors as themselves, that they will feel their coherence with all that is good; their harmony with all other truth, scientific and rational; and recognize the fulfilment of the divine promise, "In that day shall there be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

It is most gratifying to the Conference to listen to your brotherly and affectionate addresses from year to year, and to read the Journal of your operations. We observe your progress with interest, and rejoice in all your success, while we sympathize with the difficulties which occasionally demand your patience and self-sacrifice. We pray that both you and ourselves may be strengthened from on high to overcome such obstacles as may be presented to our orderly progress; and that, while the two branches of the Lord's church with you and us may be found ever increasing in goodness, wisdom, and virtue, both combined may show to the rest of the world how truly the Lord has indeed made Jerusalem to be a praise in the earth.

I am, in behalf of the Fiftieth Conference, affectionately and truly yours,

J. Bayley.

London, May 17, 1858.

P. S. — As it is a great convenience to us to receive the Journals of your Conventions early, that we may present any thing to Conference which may require especial attention, permit me to request that they may be sent at the earliest possible moment.

CONSTITUTION

OF THE

GENERAL CONVENTION OF THE NEW CHURCH

IN THE

UNITED STATES OF AMERICA.

PREAMBLE.

The members of the General Convention of the New Church in the United States of America receive and acknowledge the Heavenly Doctrines of the New Jerusalem, as revealed in the theological writings of Emanuel Swedenborg; the three essentials of which are laid down in the work on the "Divine Providence," No. 259, and are as follows:—

"There are three essentials of the church,—
"1. The acknowledgment of the Lord's divinity.
"2. The acknowledgment of the holiness of the Word.
"3. The life which is called charity."

They adopt, as rules of discipline or laws of charity, the Lord's words in Matt. v. 23, 24: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." And in Matt. xviii. 15–17: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But, if he will not hear, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And, if he shall neglect to hear them, tell it unto the church; but, if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

And they unite together for the purpose of promoting the establishment and extension of the Lord's kingdom on the earth, by learning and performing those uses which appropriately belong to a general body of the church; and, for their organization and guidance, they adopt the following —

CONSTITUTION.

Of the Name, and Meetings.

Sect. 1. — The general body of the receivers of the Heavenly Doctrines of the New Jerusalem shall be called the General Convention of the New Church in the United States of America; and it shall meet annually, or otherwise, at such times and places as may be determined by the Convention itself, or by its Executive Committee.

Of Membership.

Sect. 2. — The General Convention shall be composed of Associations and other collective bodies of the church, and isolated receivers.

Sect. 3. — All ministers belonging to the Associations and other collective bodies of the church in connection with this body shall be members of the General Convention.

Sect. 4. — Every Association or other collective body of the church belonging to this Convention shall be entitled to two delegates; and every such body numbering fifty members shall be entitled to three delegates, and one additional delegate for every additional fifty members.

Sect. 5. — When a Society is represented in an Association or other collective body of the church which sends delegates to this Convention, such Society shall not be entitled to any other representatives in the Convention; but every Association or other collective body of the church shall be entitled to as many delegates as the Societies composing it are entitled to, and to such representation for its isolated members as it would be entitled to if no Societies belonged thereto.

Sect. 6. — At all meetings of the Convention, the representative or representatives of any Association, Society, or other collective body of the church, shall be entitled to cast the whole vote to which its ministers and delegates might be entitled if it were fully represented in the Convention.

Sect. 7. — Ministers and isolated receivers, who are so situated that they cannot be members of, or conveniently act with, a Society, Association, or other collective body, are invited to attend the Convention, and may be admitted members thereof by vote of the Convention; but no such minister or isolated receiver shall be a member of the Convention, unless he acknowledge the three essentials of the church as laid down in No. 259 of Emanuel Swedenborg's "Treatise on the Divine Providence," and assent to the Constitution of the Convention.

Sect. 8. — All associated bodies of the church, which are not now connected with this Convention or authorized to be represented therein, may be admitted members thereof, upon application, by vote of the Convention.

Of the Organization.

Sect. 9. — The officers of this Convention shall be a President, a Vice-President, a Secretary, and a Treasurer, together with a Committee on Ecclesiastical Affairs; and an Executive Committee, to consist of sixteen persons, of which the President, Vice-President, Secretary, and Treasurer of the Convention shall be *ex-officio* members; who shall hold their offices until the next regular meeting of the Convention subsequent to their election, and until others shall be chosen in their places.

Sect. 10. — The President shall preside at the meetings of Convention, and perform such other duties as are implied by the name of his office, or may be required of him by the Constitution or Convention. The Vice-President shall preside in the absence of the President, or when requested by him.

Sect. 11. — The Secretary shall keep and preserve a record of the doings of the Convention in a book suitable for that purpose, in which he shall record the entire proceedings of the Convention, including all motions, whether decided in the affirmative or negative; and this record shall be signed by the President and himself at the end of every session. He shall preserve all important documents coming before the Convention, and all other documents at least until the next regular meeting of the Convention, together with one hundred complete sets of the printed Journals for the use of the Convention.

Sect. 12. — The Treasurer shall receive all general contributions and donations to the funds of the Convention; specific contributions for aiding the distribution of the writings of Swedenborg, for supporting missions, and for educating candidates for the ministry, or other church purposes; and hold the same, subject to the control of the Convention or its Executive Committee.

Sect. 13. — The President, Vice-President, Secretary, Treasurer, and other members of the Executive Committee, shall be elected by ballot at a regular meeting of the Convention; but vacancies may be filled by the Executive Committee.

Sect. 14. — The Executive Committee shall have a general superintendence of the affairs of the Convention in the interim of its meetings; and it shall be their duty to take all such measures as they may deem orderly and necessary,

not inconsistent with the provisions of this Constitution, to disseminate the doctrines of the New Church, and promote its general good. They may appoint messengers from the Convention to any other associated body of the church; may authorize the payment of money from the treasury, upon the order of the President, countersigned by the Secretary, or of the President or Secretary, countersigned by any other member of the Executive Committee; and said Committee shall be the Finance Committee of the Convention.

Sect. 15. — Meetings of the Executive Committee may be called by the President, Secretary, or any three members thereof, upon giving thirty days' notice by letter, the time to be computed from the mailing of the letter; and, at all meetings of said Committee, five shall constitute a quorum. No appropriation of a larger sum of money than two hundred dollars shall be made by said Committee, unless a majority of the members thereof assent thereto; and no portion of the principal of the Turner Fund shall be appropriated by the Committee; nor shall any appropriation be made by said Committee at any time beyond the amount in the treasury available for the purposes of the appropriation: but the Committee or Treasurer may accept loans of money, on the condition that it may be hereafter refunded from the assets of the Convention; for the repayment of which, neither the members of the Convention nor the Turner Fund shall be held responsible.

Sect. 16. — The Committee on Ecclesiastical Affairs shall be charged with all matters pertaining to the office and duty of ministers, except so far as the same is otherwise provided for in this Constitution, or shall be ordered by the Convention; and they shall have power to act in all such matters, with the concurrence of the Convention or the Executive Committee.

Sect. 17. — All officers and Standing Committees shall report in writing to the Convention at each session; and the Committee on Ecclesiastical Affairs and the Executive Committee shall report all their doings to the Convention.

Of the Ministry.

Sect. 18. — Receivers of the Heavenly Doctrines of the New Jerusalem, who have been baptized by a minister of the New Jerusalem, and are preparing for the ministry, may be licensed by an Ordaining Minister, for a term not exceeding one year at a time, to lead in public worship, to read the Word, to say the prayers, to preach the doctrines of the church, and to officiate at funerals.

Sect. 19. — Pastors or Missionaries may be ordained by an Ordaining Minister. Their office and duty, in addition to those of a Licentiate, shall be, to administer the ordinance of Baptism, to officiate at weddings, to administer the Holy Supper, to watch over the members, instruct and lead them in the way of life, and to perform such other duties pertaining to their office as may be required of them.

Sect. 20. — Ordaining Ministers shall possess, in addition to the powers of Pastors or Missionaries, the authority to grant licenses and ordain Ministers.

Sect. 21. — A candidate for the office of Pastor or Missionary must be a good and orderly member of some regularly instituted Society of the New Church, and shall bring a certificate of this fact from the Society to which he belongs. He must desire and intend to devote himself to the duties of the ministry, and shall present a written declaration of that desire and intention to the Ordaining Minister. He must have been previously licensed, and must have officiated under a license for a period not less than one year; and he must be invited by some regularly instituted Society of the New Church to become its Pastor, or be recommended by the authority of some Association or other general body of the church, or by the Committee on Ecclesiastical Affairs and Executive Committee of the Convention.

Sect. 22. — A candidate for the office of Ordaining Minister must be a Pastor of some regularly instituted Society of the New Church, and must be willing to perform the duties of an Ordaining Minister.

Sect. 23. — Persons without the bounds of an Association or other general

body of the church in connection with this Convention may be licensed by any Ordaining Minister, with the concurrence of the authority of the Association of which said Ordaining Minister is a member; or may be ordained upon the recommendation of the Committee on Ecclesiastical Affairs, and the concurrence of the Executive Committee.

Sect. 24. — The authority of all Ministers and Licentiates, under this Constitution, is conferred upon them as officers of the Convention; and no person shall be licensed, ordained, or consecrated, within the bounds of any Association or other general body of the church in connection with this Convention, without the approbation of the authority of such Association or general body; nor shall any person be constituted an Ordaining Minister, without the recommendation of the Committee on Ecclesiastical Affairs, and the approbation of the Convention, or its Executive Committee, if the Convention be not in session.

Sect. 25. — Whenever any licensed or ordained person shall call in question any of the doctrines of the New Church contained in the theological writings of Emanuel Swedenborg, or when his conduct or practices shall be such as are manifestly injurious to the church, or when his life shall evidently be not conformable to the Divine Commandments, he may be suspended from the exercise of his functions, as such Licentiate or Minister, by the authority of the Association, or other general body of the church, within whose bounds he may be laboring or residing, until the next meeting of the Convention: but he shall have the right of appeal to the next General Convention; and the Executive Committee of the Convention, with the concurrence of the Committee on Ecclesiastical Affairs, may remove such suspension, until his case shall be acted upon by the General Convention. The Executive Committee of the Convention may, for like cause, suspend any Licentiate or Minister not within the bounds of an Association or other general body of the church in connection with this Convention. And whenever, in the opinion of the Chairman of the Committee on Ecclesiastical Affairs of this Convention, or the Presiding Minister, Superintendent, or President, of an Association or other general body of the church, the circumstances of the case require that the Licentiate or Minister should suspend his functions before there is time or opportunity to lay the case before such Executive Committee, or the authority of the Association or other general body of the church, such Chairman, Presiding Minister, Superintendent, or President, shall notify such Licentiate or Minister not to further exercise the authority of Licentiate or Minister, as the case may be, until the matter can be brought before the tribunal herein authorized to suspend. The Convention may for like cause suspend any Licentiate or Minister.

BY-LAWS OF THE GENERAL CONVENTION.

Sect. 1. — There shall be a Standing Committee on Religious Instruction, whose duty shall be to select, write, or cause to be written, such books as they may deem well suited to the instruction of children and youth in the Heavenly Doctrines, and to make such suggestions as to the method of instruction as they may think useful.

Sect. 2. — There shall be a Standing Committee of Foreign Correspondence, whose duty shall be to establish and maintain a correspondence with public bodies and individuals of the New Church in other countries; to receive and answer communications from receivers of the doctrines, who may address them from abroad, on matters relating to the church; to attend to such matters as may from time to time be referred to them by the Convention; to extend the hand of charity, in the way of counsel, aid, and protection, to any properly recommended receivers who may present themselves from abroad; and to give suitable introductions to receivers going abroad. They shall also take measures for causing their existence as a permanent Board, and their personal addresses, to be made known to the members of the New Church in foreign countries.

Sect. 3. — There shall be a Committee on the Journal, of which the Secretary of Convention shall be the Chairman. It shall be their duty to procure the publication of the Journal entire as recorded, unless otherwise ordered by the Convention; and such reports or other documents received by the Convention, not ordered to be printed by the Convention, as they may deem useful; with such number of copies for distribution as the Committee shall judge necessary. For the expense of printing the Journal, the Committee may draw on the Treasurer for any unappropriated funds in his hands.

Sect. 4. — It shall be the duty of the Secretary to attend at the opening of each session of the Convention, and to bring with him the Book of Records, the Journals of the Convention, and such papers as may be in his possession relating to unfinished or other business likely to come before the Convention; and the Treasurer is authorized to audit his account for travelling expenses, and to pay the same.

Sect. 5. — All Committees shall be nominated by the President of the Convention, unless otherwise ordered by the Convention or provided in the Constitution.

Sect. 6. — The rules and regulations which obtain in deliberate assemblies generally are adopted by the Convention until otherwise ordered.

Sect. 7. — The *yeas* and *nays* shall be taken whenever they are called for by one-fifth of the persons voting.

Sect. 8. — The Constitution shall be reprinted with each Journal.

STANDING ORDERS AND RECOMMENDATIONS.

Duties and Powers of the President.

He shall present an Annual Report or Message, setting forth the condition and wants of the Convention; and shall deliver an Address before it, on some day of each session, upon some of its more important interests.

He shall annually address the English Conference, or appoint some person to do so in his stead.

Duties of the Secretary.

He shall, under the direction of the President, distribute to the Ministers, Societies, and Associations belonging to this Convention, the Minutes of the English Conference, and other documents sent to this Convention for distribution, as soon as received.

Recommendations to Ministers.

To report to the Convention at each session, if they do not attend the same, stating where they are employed, and for what portion of the time.

To keep a record of the names, ages, residence, &c., of all persons baptized by them.

Recommendations to Societies in connection with this Convention, but not connected with an Association.

To establish a sabbath school, and to give it watchful care, in which the truths of the church shall be distinctly taught.

To adopt, as rules of discipline or laws of charity, what is taught by the Lord in Matt. v. 23, 24, and xviii. 15–17.

To establish free libraries of the theological works of Swedenborg, for loan to all who are interested.

Orders relating to the Convention.

That the meetings of the Convention be opened by the reading of the Word, and prayer, every morning.

That the sacrament of the Lord's Supper be administered on the sabbath included in the session of the Convention.

That all communications addressed to this Convention, during the interim between its sessions, be sent to the President or Secretary.

All addresses ordered by the Convention to go forth in its name shall first be submitted to the Convention for adoption.

Applications for the membership of isolated receivers are to be made to the Committee on Credentials.

To Associations, &c.

Each Association or other collective body of the church is requested to report annually a list of its ministers.

Duties of the Executive Committee.

The Executive Committee shall make its general report to the Convention as early as the second day of its annual session, embracing all subjects intended to be brought before the body for its action.

Committee on the History of the New Church.

A Standing Committee on this subject was raised in 1857.

OFFICERS AND STANDING COMMITTEES FOR 1858-9.

PRESIDENT . .	REV. THOMAS WORCESTER, D.D.	*Boston, Mass.*
VICE-PRESIDENT	REV. J. R. HIBBARD	*Chicago, Ill.*
SECRETARY . .	REV. T. B. HAYWARD	*Brookline, Mass.*
TREASURER . .	ROBERT L. SMITH	*Jamaica, L.I., N.Y.*

Committee on Ecclesiastical Affairs.

Rev. Thomas Worcester, Rev. Samuel F. Dike, Rev. J. R. Hibbard, Rev. Abiel Silver, Rev. James P. Stuart, Rev. Joseph Pettee, Rev. Thomas Wilks, Rev. George Field, and Rev. Wm. H. Benade.

Executive Committee.

The President, Vice-President, Secretary, and Treasurer; and Messrs. J. Young Scammon, of Chicago, and I. S. Britton, of Springfield, Ill.; Hon. John B. Niles, of Laporte, Ind.; Dr. Charles Shepard, of Grand Rapids, Mich.; Rev. Chauncey Giles, of Cincinnati, and Hon. R. S. Canby, Bellefontaine, O.; David Snyder, of Philadelphia; N. F. Cabell, Cabell's Mills Post Office, Nelson County, Va.; Hon. John H. Wilkins and Sampson Reed, of Boston; Oliver Gerrish, of Portland, and Henry B. Hoskins, of Gardiner, Me.

Committee on Religious Instruction.

Rev. Messrs. Joseph Pettee, William B. Hayden, T. B. Hayward, J. P. Stuart, and Chauncey Giles; and Sampson Reed, I. S. Britton, and John Westall.

Committee of Foreign Correspondence.

Prof. Theophilus Parsons, of Cambridge, Mass.; William Roberts, of Philadelphia; J. Young Scammon, of Chicago; Dr. John Fonerden, of Baltimore; Dr. Nathaniel C. Towle, of Washington; Joseph Andrews, of Waltham, Mass.; Rev. Arthur O. Brickman, of Baltimore; Rev. S. F. Dike, of Bath, Me.

Board of Publications.

J. Young Scammon, of Chicago; S. S. Carpenter, of Cincinnati; Sampson Reed, of Boston; Robert L. Smith, of Jamaica, L.I., N.Y.; Rev. Wm. B. Hayden, of Portland, Me.; Hon. John H. Wilkins, of Boston; Dr. A. E. Small, of Chicago; Wm. J. Parsons, of Boston; and John C. Keffer, of Philadelphia.

Missionary and Colportage Committee.

Rev. Abiel Silver, of Wilmington, Del.; Rev. William B. Hayden, of Portland, Me.; Samuel S. Carpenter, of Cincinnati, O.; Dr. Nathaniel C. Towle, of Washington, D.C.; and William Roberts, of Philadelphia, Penn.

Committee for raising Funds.

Rev. Abiel Silver and Dr. N. C. Towle.

Committee on the History of the New Church.

Col. J. H. James, of Urbana, O.; Rev. J. R. Hibbard and Edwin Burnham, of Chicago; Sampson Reed, of Boston; Rev. Thomas P. Rodman, of Bridgewater, Mass.; Rev. Samuel F. Dike, of Bath, Me.; Robert L. Smith, of Jamaica, N.Y.; Lewis B. Curtis, of South Danby, N.Y.; William Roberts, of Philadelphia; Willard H. Hinkley, of Baltimore; N. F. Cabell, of Cabell's Mills P.O., Va.; Rev. Jabez Fox, of Washington, D.C.; S. S. Carpenter, of Cincinnati; Rev. T. B. Hayward, of Brookline, Mass.; John L. Jewett, of New York; I. S. Britton, of Springfield, Ill.; Dr. John Fonerden, of Baltimore; and Daniel Lammot, jun., of Wilmington, Del.

Committee on the Journal.

Rev. T. B. Hayward, *Sec.;* Sampson Reed, and Rev. Wm. B. Hayden.

GENERAL CONVENTION.

The General Convention is composed of the following associations, isolated societies, and members by election: —

ILLINOIS ASSOCIATION.

Societies. — Chicago, Peoria, Canton, and Henry; and isolated receivers.

MAINE ASSOCIATION.

Societies. — Portland, Bath, Gardiner, and Bangor; and isolated receivers.

MARYLAND ASSOCIATION.

This is composed of receivers in Maryland, Virginia, Delaware, and the District of Columbia.

MASSACHUSETTS ASSOCIATION.

Societies. — Boston, Bridgewater, Abington, North Bridgewater, East Bridgewater, Yarmouth, Lowell, Pawtucket, Foxborough and Mansfield, West Bridgewater, Fall River, Springfield, and Brookline.

MICHIGAN AND NORTHERN-INDIANA ASSOCIATION.

Societies. — Detroit, Grand Rapids, Edwardsburg, Marshall, Almonte, Little Prairie Ronde, Goshen, and Springfield; and isolated receivers.

PENNSYLVANIA ASSOCIATION.

Societies. — Philadelphia Society, Second Philadelphia Society, Upper-Darby Society, and Third Philadelphia Society.

GENERAL SOCIETY IN OHIO.

This is composed of receivers from all parts of the State.

Societies of the New Church belonging to the General Convention, but not Members of any Association.

Washington Society, D.C.	admitted	1846.
Urbana Society, O.	„	1855.
Baltimore German Society	„	1857.
Hoboken Society, N.J.	„	1857.
Contoocook Society, N.H.	„	1857.

Members of the General Convention by Election.

Rev. Chauncey Giles, Cincinnati, O.	elected	1855.
Rev. Adonis Howard, East Bridgewater, Mass.	„	1855.
Rev. Elijah Bryan, St. Thomas, W.I.	„	1856.
Robert L. Smith, Jamaica, L.I., N.Y.	„	1855.
Dr. John Fonerden, Baltimore, Md.	„	1855.
Robert Shaw, New-York City	„	1856.
Henry J. Osborne, Augusta, Ga.	„	1856.
N. Francis Cabell, Warminster, Cabell's Mills P.O., Nelson Co., Va.	„	1856.
David M'Candless, Pittsburg, Pa.	„	1858.
Dr. George F. Foote, Buffalo, N.Y.	„	1858.

MINISTERS AND LICENTIATES BELONGING TO THE GENERAL CONVENTION.

Ordaining Ministers.

Thomas Worcester, Boston, Mass.	consecrated	Aug. 17, 1828.
James Seddon, Frankford, Philadelphia, Penn.	,,	June 15, 1845.
Samuel Fuller Dike, Bath, Me.	,,	June 13, 1847.
John Randolph Hibbard, Chicago, Ill.	,,	June 13, 1847.
James Park Stuart, Urbana, O.	,,	June 8, 1856.
Thomas Wilks, Kellyville, Delaware Co., Penn.	,,	June 13, 1858.

Pastors and Missionaries.

*Eleazar Smith, North Swanzey, Mass.	ordained	June 4, 1826.
Joseph Pettee, Abington, Mass.	,,	July 25, 1838.
Warren Goddard, North Bridgewater, Mass.	,,	Sept. 19, 1839.
*Adonis Howard, East Bridgewater, Mass.	,,	Oct. 17, 1841.
Horatio N. Strong, Yellow-head Grove, Ill.	,,	Aug. 25, 1842.
Richard Hooper, Grandville, Kent Co., Mich.	,,	Aug. 28, 1842.
George Field, Detroit, Mich.	,,	May 28, 1843.
Thomas Peckham Rodman, Bridgewater, Mass.	,,	May 6, 1847.
Abiel Silver, Wilmington, Del.	,,	June 17, 1849.
Jabez Fox, Washington, D.C.	,,	June 17, 1849.
T. B. Hayward, Brookline, Mass.	,,	June 14, 1850.
William B. Hayden, Portland, Me.	,,	June 13, 1851.
Samuel H. Worcester, Baltimore, Md.	,,	Aug. 28, 1851.
John P. Perry, Yarmouthport, Mass.	,,	May 9, 1852.
Thomas Storry, Peoria, Ill.	,,	May 30, 1852.
John H. Williams, Homer, Webster Co., Iowa	,,	1853.
John H. Miller, Selma, Clark Co., O.	,,	May 29, 1853.
Chauncey Giles, Cincinnati, O.	,,	May 29, 1853.
Robert Children, Lancaster, Grant Co., Wis.	,,	Feb. 12, 1854.
Arthur O. Brickman, Baltimore, Md.	,,	Aug. 30, 1855.
Woodbury M. Fernald, Boston, Mass.	,,	April 16, 1857.
John Henry Ragatz, Chicago, Ill.	,,	May 31, 1857.
Frederick William Türk, Berlin, C.W.	,,	June 14, 1857.
Willard G. Day, East Rockport, O.	,,	Sept. 27, 1857.
Edmund A. Beaman, Philadelphia, Penn.	,,	April 5, 1858.

Licentiates and Ministers.

*James Scott, Boston, Mass.	ordained†	June 10, 1842.
*John M. Hibbard, Athens, O.	licensed	May 28, 1843.
*Alfred E. Ford, Europe	ordained	June 27, 1847.
James Melrose, Canton, Ill.	,,	Oct. 3, 1847.
*Samuel M. Warren, Buffalo, N.Y.	licensed	Feb. 16, 1853.
Timothy O. Paine, East Bridgewater, Mass.	,,	June 5, 1854.
John Worcester, Waltham, Mass.	,,	Oct. 11, 1855.
John R. Shankland, Philadelphia, Penn.	,,	Aug. 28, 1857.
John Curtis Ager, Contoocook, N.H.	,,	Sept. 26, 1857.
Benjamin Worcester, Waltham, Mass.	,,	Oct. 7, 1857.
*Charles A. Dunham, Abington, Mass.	,,	Jan. 14, 1858.
*James Reed, Boston, Mass.	,,	April 14, 1858.

* Not constantly and regularly officiating at the present time.

† Those marked as *ordained* are called Ministers, though they have no more authority than Licentiates,—except Messrs. Scott and Melrose, who were authorized to baptize and to marry.

PLACES CONTAINING SOCIETIES AND RECEIVERS.

PLACES CONTAINING SOCIETIES ARE MARKED WITH ASTERISKS.

MAINE.

Augusta, Dr. S. M. Cate.
*Bangor, Isaac S. Whitman.
*Bath, Rev. Samuel F. Dike.
Benton, Jones Dow.
Berwick, W. W. Johnson.
Biddeford, W. W. Salmon.
Bowdoinham, Benjamin Robinson.
Bradford, Perley G. Elden.
Bridgeton Centre, Luther Billings.
Canaan, Mrs. Lothrop Gitchell.
Cape Elizabeth, A. L. Sawyer.
Cornish, E. W. Wedgewood.
Craigie's Mills, Geo. Hayse.
Dennysville, Bela Lincoln.
Dexter, Henry G. H. Swanton.
Dresden, Robert Patterson.
Eastport, M. Bradish.
East Vassalborough, Miss Nancy Hoyt.
Eddington, Phebe M. Lilly.
Farmington, Dr. Clark.
Foxcroft, Augustus Hale.
Freeport, Dr. E. Wells.
*Gardiner, Henry B. Hoskins.
Hallowell, D. P. Livermore.
Harrison, Timothy Ricker.
Jay, Miss Elizabeth D. Hyde.
Jefferson, Hiram Pike.
Kennebunk, Dr. E. G. Stephens.
Kennebunkport, Capt. John L. Little.
Lebanon, Samuel Rowe.
Leeds Centre, F. B. Leonard.
Lewiston, Ambrose Herriman.
Lewiston Falls, Miss Susan Chandler.
Limerick, C. B. Lord.
Limington, Mrs. Josiah Marston.
Lincoln, A. G. Randall.
Livermore Falls, Cyrus Knapp.
Mt. Vernon, B. H. Gilbraith.
North Monmouth, Mr. Kimball.
North Norway, L. W. Pingree.
North Palmer, E. T. Chase.
North Waterford, Colburn Wheeler.
Norway Village, James Deering.
Parsonsfield, B. R. Jordan.
*Portland, Oliver Gerrish.
Rockland, F. A. D. Singhi.
Saco, Mrs. Fernald.
Saccarappa, Archelaus Lewis.
Searsport, Mrs. Pray.
Skowhegan, David C. Lincoln.
South Berwick, Capt. Ira Goodwin.
South Windham, N. Burnet.
South Windsor, James Wingate.
Thomaston, Mrs. Copeland.
Waterborough, Mrs. Mary Folsom.
Waterville, Dr. Porter.
Wayne, Mrs. B. W. Varnum.
Welchville, Wm. N. Hall.
West Newfield, Daniel Dam.
Williamsburg, H. K. Adams.
Winslow, J. Bowman Stratton.
Winthrop, Dr. Ezekiel Holmes.
Wiscasset, Miss Elizabeth Parker.
Yarmouth, Asa Bisbee.

NEW HAMPSHIRE.

Amherst, Thomas Wilkins.
*Contoocookville, Charles Gould.
Exeter, J. M. Hibbard.
Farmington, Dr. Rufus K. Pearl.
Franklin, Eben Clark.
Hollis, Taylor G. Worcester.
Langdon, Annan Evans.
Lempster, T. W. Abel, M.D.
Manchester, Samuel Lord.
Nashua, Noah E. Hale.
Portsmouth, B. F. Chandler.
Sanbornton, Nathaniel Piper.

VERMONT.

Middlebury, James Jewett.
Randolph, Simeon H. Edson.
Springfield, Frederic W. Porter.

MASSACHUSETTS.

*Abington, Rev. Joseph Pettee.
Barnstable, Chauncey Conant.
Berlin, Artemas Barnes.
*Boston, Rev. Thomas Worcester.
Braintree, James Denton.
*Bridgewater, Rev. Thos. P. Rodman.
Brimfield, Mrs. Augustus Wheeler.
*Brookline, William A. Wellman.
Cambridge, Prof. Theophilus Parsons.
Carver, Lewis Pratt.
Charlestown, Dr. John Cheever.
Chelsea, Noah Worcester.
Chicopee, Corey M'Farland.
Dedham, Dr. Payne.

Dorchester, Frederick Nichols.
Dover, Linus Bliss.
*East Bridgewater, T. O. Paine.
East Douglas, F. A. Albee.
Easton, Dr. Caleb Swan.
East Randolph, Thomas West.
Edgartown, M.V., Dr. I. H. Lucas.
Fair Haven, Dr. James C. Mara.
*Fall River, John Westall.
Falmouth, R. S. Wood.
*Foxborough, Warren Bird.
Franklin, Joseph A. Woodward.
Greenfield, Wm. H. Barber.
Harvard, Trumbull Bull.
Kingston, Samuel Ring.
Lancaster, Henry Wilder.
Lakeville, John Sampson.
Leicester, Samuel Southgate.
*Lowell, B. S. Hale.
Lynn, Gilbert Hawkes.
*Mansfield, Daniel Fisher.
Marblehead, John Bartol.
Marlborough, Miss Lavinia Howe.
Medford, John Angier.
*Middleborough Four Corners, Col. E. G. Perkins.
Nantucket, Dr. John T. Metcalf.
New Bedford, Robert Tilden.
Newton, J. W. Hunt.
Newtonville, T. H. Carter.
Northampton, Dr. E. E. Denniston.
*North Bridgewater, Rev. Warren Goddard.
Northfield, Wm. Brown.
North Marshfield, Allen C. Tilden.
*Pawtucket, Clark Shearman.
Pembroke, Miss Sophia Salmond.
Pittsfield, Abner K. Vosburgh.
Plymouth, Henderson.
Raynham, William Snow.
Reading, Franklin Putnam.
Roxbury, William H. Dunbar.
Salem, W. B. Pike.
Scituate, Elijah Jenkins.
Sharon, John Mills.
Southbridge, Henry Baylies.
South Hadley Falls, Dr. Edmund C. Allen.
South Reading, James F. Burditt.
*Springfield, Dr. G. W. Swazey.
Stoughton, Martin Wales.
Taunton, Dr. I. T. Harris.
Uxbridge, Mrs. R. D. Morey.
Waltham, Benjamin Worcester.
Wareham, Silas S. Gibbs.
Wendell, John Hunt.
Winchester, Thaxter Norton.
*West Bridgewater, Nahum Leonard.
West Roxbury, Dr. B. F. Wing.
West Springfield, J. E. Ferre.
Wrentham, Miss Eunice Everett.
*Yarmouthport, Rev. John P. Perry.

RHODE ISLAND.

Bristol, James Diman.
Cranston, Anson Potter.
North Providence, Adam Anthony.
*Providence, John Prentice.
Warwick, Simon H. Greene.
Woonsocket, Mr. Carpenter.

CONNECTICUT.

Bolton, Harvey Calking.
Bridgeport, Henry May.
East Lyme, Thomas Avery.
Middletown, Julius Hotchkiss.
Stratford, Dr. Stephen Curtis.
Suffield, Palmer Gallup.
Thompsonville, Dr. Thos. H. Warren.
Waterbury, Dr. R. G. Reynolds.
West Suffield, John Wyman.

NEW YORK.

*Baiting Hollow, Riverhead, L.I., Jonathan Horton.
Brooklyn, Lyman S. Burnham.
Buffalo, S. M. Warren.
Canandaigua, Robert Royce.
Candor, Tioga Co., Jesse D. Smith.
Cazenovia, Mrs. Anna H. W. Adams.
Cohoes, Charles A. Olmstead.
Dexter, Jesse Babcock.
Hornellsville, J. K. Hale.
Little York, James E. Cushing.
Morrisania, J. T. Pearson.
Mount Morris, Livingston Co., Jacob Frank.
*New-York City, Samuel L. Waldo.
Oswego, Mr. Doolittle.
*Riverhead, L.I., John Wells.
Sag Harbor, J. H. Robbins.
*South Danby, Nathan Beers.
Spencer, John Watson.
Syracuse, Charles T. Norton.
Troy, Jefferson Gardner.
Utica, Dr. Ebenezer Leach.
Watertown, William V. V. Rosa, M.D.
Williamsburg, Robert Went.
Woodville, Amos E. Wood.

NEW JERSEY.

Elizabethtown, John Allen.
Hamburg, Robert A. Linn.
Hoboken, Nathaniel Munday.
Mount Holley, Joseph Shaffer.

Newton, Mrs. Margaret G. Anderson.
Paterson, Isaac D. Blauvelt.
Sparta, R. H. Morris.
Trenton, Dr. J. C. Boardman.

PENNSYLVANIA.

Brownville, Eli Abrams.
*Frankford, Rev. James Seddon.
Franklin, Venango Co., Robert Ayres.
Indiana, Indiana Co., Joseph Young.
Near Johnstown, Edwin A. Vickroy.
Kellyville, Delaware Co., Rev. Thomas Wilks.
*Lancaster, S. S. Rathbon.
*Leraysville, William Black.
M'Connellsburg, Andrew J. Cline.
Mount Pleasant, Bridgewater, Beaver Co., John Hewett.
Paradise, Lancaster Co., Henry A. Carpenter.
*Philadelphia, David Snyder.
" Charles S. Close.
" Dr. Henry N. Guernsey.
*Pittsburg, Henry Higby.
Stoystown, George Graham.
Towanda, Leonard Pratt.
*Upper Darby, Delaware Co., Lewis Watkin.

DELAWARE.

Wilmington, Daniel Lammot.

MARYLAND.

Annapolis, Prof. William Chauvenet.
Baltimore, Rev. Samuel H. Worcester.
" " Arthur O. Brickman.
" " W. H. Hinckly.
Beaver Creek P.O., Washington Co., Samuel Faulder.
Buckey'stown, Frederick Co., B. Amos Cunningham.
Catonville, Balt. Co., Charles Read.
Elk-Ridge Landing, Dr. Joel Hopkins.
Havre de Grace, Harford Co., J. Henry Greenway.
Lower Marlborough, Joshua O. Colburn.
Montgomery Co., Washington P.O., D.C., Prof. A. G. Pendleton.
Pylesville, Hartford Co., John Taylor.
Sandy Spring, Montgomery Co., Mrs. Anna Virginia Wetherald.

DISTRICT OF COLUMBIA.

*Washington, Dr. N. C. Towle.

VIRGINIA.

Abingdon, Washington Co., John N. Humes.
Buckland, Prince-William Co., Hugh H. Hite.
Charleston, Kanahwa Co., Judge David M'Comus.
Charleston, Kanahwa Co., Mrs. Mattie L. Hedrick.
Lynchburg, John G. Meem.
Meadow Bluffs, Greenbrier Co., R. K. Crallé.
Meadow Bluffs, Greenbrier Co., John B. Cabell.
Millville, Shiloh, King-George Co., Dr. F. Fairfax.
Petersburg, Dinwiddie Co., Thomas S. Pleasants.
Richmond, Mrs. Anna Cora Ritchie.
Tye-River Warehouse, Nelson Co., Thomas S. M'Clelland.
Warminster, Cabell's Mills P.O., Nelson Co., N. F. Cabell.
*Wheeling, James Mellor.

SOUTH CAROLINA.

*Charleston, W. H. Inglesby.
Edgefield, D. F. Laboard.

GEORGIA.

Albany, Col. Nelson Tift.
Augusta, Henry J. Osborne.
Clinton, Jones Co., Frederick Blanchard.
Macon, Prof. J. N. Loomis.
Milledgeville, Gov. H. V. Johnson.
Savannah, Dr. Elisha Parsons.
Thomasville, William Hunnewell.
Warrenton, George V. Neal.

FLORIDA.

Tallahassee, Charles H. Austin.

ALABAMA.

Livingston, Sumpter Co., Samuel A. Hale.
Washington, Autauga Co., John Mills.
Wetumpka, J. C. Humphreyville.

MISSISSIPPI.

Caledonia P.O., Lowndes Co., Peter Mayo.
Okachickima, Yalobusha Co., W. B. Wilbourn.

LOUISIANA.

Baton Rouge, Samuel Newton.
New Orleans, L. E. Reynolds.
Plaquemine, G. W. Bayley.
Russelville, Claibourne Parish, Reuben Drake.
Shreveport, Caddo Parish, Adam Bauman.
Thibodaux, Lafourche, Dr. William Brazier, jun.
Waterproof, Tensas Parish, John P. Mason.

TENNESSEE.

Bellemont, Dr. A. Roane.
Knoxville, David Campbell.

KENTUCKY.

Cadiz, Rocky-Ridge P.O., Dr. William C. Haydon.
Covington, Henry Albro.
Flower Creek, Thomas French.
Henderson, J. F. Williams.
Lexington, William Young.
Louisville, James Fulton.
Shepherdsville, Dr. R. H. Goe.

OHIO.

Athens, John M. Hibbard.
Bellefontaine, R. S. Canby.
Bourneville, Ross Co., John Somerville.
Bowling Green, Wood Co., George Williams.
Bridgeport, Belmont Co., Alexander Branum.
Centreville, Montgomery Co., Abel Sherman.
Chester, Meigs Co., William Hobart.
*Chillicothe, Ross Co., A. D. Sproat.
*Cincinnati, Rev. Chauncey Giles.
Cleveland, M. Carson.
Congress, Wayne Co., John S. Tarr.
*Dayton, David Pruden.
East Rockport, James Nicholson.
Elland, Dunlop P.O., Hamilton Co., Giles Richards.
Euclid, Cuyahoga Co., A. M'Reynolds.
Fletcher, Miami Co., Mr. Wilgus.
Greenvillage, Mahoning Co., John Stahl.
*Guilford, Medina Co., A. V. Eastman.
Hamilton, Butler Co., Dr. H. C. Howells.
Harveysburg, Warren Co., Dr. McCowan.
Jefferson, Ashtabula Co., Wm. Howells.
Johnsville, Montgomery Co., William Gillespy.
Kyger P.O., Gallia Co., A. and J. Bradbury.
*Lebanon, Warren Co., William Frost.
Limaville, Stark Co., Asa Morse.
Longbottom, Meigs Co., John Davis.
Macconnelsville, Morgan Co., Matthew Wilson.
Marietta, Washington Co.
Massillon, Stark Co., T. W. Harvey.
Mifflin, Richland Co., Henry Weirich.
Milford, Clermont Co., Wm. E. Tingley.
*Newark, Licking Co., James White.
New Athens, Charles Reed.
New Petersburg, Stephen Peabody.
Norwalk, Samuel T. Worcester.
Nyesville, Meigs Co., Leonard Carlton.
Olivesburg, Richland Co., J. M. Ozier.
Pomeroy P.O., Meigs Co., Cyrus Grant.
Port Clinton, Ottawa Co., S. L. Lockwood.
*Rutland, Meigs Co., Mrs. John McQuigg.
Salisbury P.O., Meigs Co., William H. Grant.
Selma, Clark Co., Rev. J. H. Miller.
*Springfield, Clark Co.
Steubenville, Mr. Powell.
Tiffin, Seneca Co., J. P. Pillars.
Toledo, Alexander Henderson.
Twenty-mile Stand, Hamilton Co., David Espy.
*Urbana, Champaign Co., M. G. Williams.
Wickliffe, Lake Co., S. Chesbro.
Windsor, Ashtabula Co., Chas. Stearns.
Wooster, Wayne Co., John H. Pile.
Youngstown, George Tod.

INDIANA.

Aurora, Wm. E. White.
Boxley, Hamilton Co., Thomas P. Boxley.
Bristol, Elkhart Co., Miss Gregory.
Brownsville, Union Co., Resin Mason.
Cleveland, Elkhart Co., Mrs. W. Evans.
East Cleveland, O. R. Hyde.
Elkhart, Elkhart Co., B. D. Sherwood.
Enterprise, Steuben Co., J. A. Haughey.
Eugene, Vermilion Co., Isaac Hobart.
Evansville, William Wilkinson.
*Goshen, Elkhart Co., Dr. Wm. Dodge.
Indianapolis, W. W. Wick.
Jeffersonville, T. M. Elmer, P.M.
Layfayette, Dr. O. L. Clark.
Laporte, John B. Niles.
Middleton, Henry Co., John M. Fenton.

Moorfield, James N. Taylor.
New Albany, Samuel F. Haslett.
Noble C.H., Noble Co., Elisha Blackman.
Richmond, Dr. O. H. P. Baer.
Scipio, Franklin Co., George Hubbell.
South Bend, Mr. Farnsworth.
Springfield, George Osborn.
Washington, near Vincennes, Col. William M'Cormick.
Washingtonville, Columbiana Co., Henry Snyder.

ILLINOIS.

Alton, Madison Co., Moses G. Atwood.
Aurora, Jesse T. Kaye.
Batavia, Kane Co., Stephen Wood.
Belleville, St. Clair Co., Wm. C. Davis.
Near Belvidere, N. Bartlette.
Bloomingdale, Du Page Co., Richard Dye.
Bloomington, Dr. Hoover.
Bonaparte, Du Page Co., Eliphalet Strong.
*Canton, Fulton Co., Rev. J. Melrose.
Carrolton, Greene Co., Luman Curtius.
Carthage, G. D. Trites.
Charleston, Coles Co., Stephen Sergeant.
*Chicago, Cook Co., Rev. J.R. Hibbard.
Clinton, Edward Porter.
Crystal Lake, T. A. Stuart.
Cuba, Fulton Co., A. A. Ransom.
Decatur, Mrs. Louisa G. Chapman.
Deer Creek, Tazewell Co., Eri Bogardus.
Dixon, Lee Co., Mr. Gilmore.
Elgin, Kane Co., John Lovell.
Elmore, Peoria Co., G. P. Wyckoff.
Farmington, Fulton Co., Daniel James.
Galena, G. W. Brownell.
Galesburg, Knox Co., G. C. Lanphere.
Galva, Mr. Woliver.
Geneseo, John Smith.
Hampshire, Kane Co., Joseph M. Switzer.
Harkness Grove, Trivoli P.O., Peoria Co., S. Loomis.
Henderson, Knox Co., Henry Area.
Hennepin, Dr. B. Taber.
*Henry, Marshall Co., Dr. Charles Davis.
Hillsborough, Montgomery Co., E. H. Perkins.
Jacksonville, Morgan Co., Mr. Ramsey.
Jerseyville, Jersey Co., Alexander Coles.
Joliet, M. C. Bissell.
Kane P.O., Jersey Co., James A. Tollmann.
Lacon, Marshall Co., Dr. Geo. Davis.
Lafayette, C. Sprague.
Liberty, Adams Co., John W. Smith.
Lisbon, Kendall Co., Henry Benson.
Magnolia, Putnam Co., Dr. Reynolds.
Monmouth, John I. Herrick.
Morris, Grundy Co., Wm. T. Hopkins.
Mt. Carroll, Carroll Co., Dr. J. L. Hostetter.
Near Naperville, Du Page Co., Thomas Betts.
Oneco, Stephenson Co., David Ault.
Oquawka, C. B. Matthews.
Oswego, Kendall Co., Mrs. Suydam.
Ottawa, La Salle Co., Jacob G. Stone.
*Peoria, Peoria Co., Rev. Thomas Storry.
Peru, La Salle Co., Dr. J. F. Weeks.
Petersburg, Menard Co., E. Taylor.
Princeton, Bureau Co., Asa B. Thayer.
Richmond, M'Henry Co., Dr. Stone.
Ringgold, Cook Co., Cyrus Butterfield.
Rock Creek, Carroll Co., Philander Seymour.
Rockford, E. Jones.
Rock Island, J. D. Brown.
Rooks Creek P.O., Livingston Co., C. Erp.
Sheffield, B. P. Van Court.
Southport, Peoria Co., George Pulsipher.
Springfield, Sangamon Co., I.S. Britton.
St. Charles, Kane Co., John B. Blanchard.
Toulon, Stark Co., Mrs. Dr. Chamberlain.
Utica, Fulton Co., Dr. J. S. Stout.
Wabash Point, Paradise P.O., Coles Co., Dr. Daniel Williams.
Waukegan, Lake Co., S. M. Dowst.
Wesley, Will Co., Mr. Luther.
Yellow-head Grove, Waukegan Co., Rev. H. N. Strong.

MICHIGAN.

Almont, Lapeer Co., Wm. Hamilton.
Bainbridge, Berrien Co., Sidney Spencer.
Big Prairie P.O., Newago Co., John Lonsdale.
Cassapolis, Cass Co., Jacob Silver.
Ceresco, Calhoun Co., Thos. Knight.
Charlotte, Eaton Co., H. H. Hatch.
Davisburgh, Oakland Co., N. Bigelow.
Detroit, Rev. G. Field.
Dexter, Washtenaw Co., Henry Vinkle.
Dowagiac, B. F. Silver.
Eaton Rapids, Eaton Co., Dr. Burr.
Eckford, Calhoun Co., S. B. Keep.

Eden, Ingham Co., W. G. H. Harford.
Edwardsburgh, Cass Co., Orrin Silver.
Flat Rock, Wayne Co., Clayton Wisdom.
Galesburgh, Kalamazoo Co., R. Ransom.
Grand Rapids, Dr. C. Shepard.
Grandville, Kent Co., Rev. Richard Hooper.
Homer, Calhoun Co., Wm. W. Wells.
Iosco, Charles Harford.
Jackson, D. J. Holden.
Jonesville, John T. Blois.
Kalamazoo, W. G. Dewing.
Lansing (four miles west of), C. Goodrich.
Le Roy, Calhoun Co., Mr. Hasbrook.
Little Prairie Ronde, A. B. Copley.
Marshall, Abner Baker.
Monroe, Mr. Cook.
Newton, Calhoun Co., Joseph Saunders.
Niles, A. S. Howard.
Olivet, Wm. Hosford.
Otsego, Allegan Co., Dr. L. B. Coates.
Owosso, Shiawassee Co., M. W. Burpee.
Pewamo, Ionia Co., Dr. V. W. Sunderlin.
Pontiac, Jacob Loop, jun.
Port Huron, St. Clair Co., Dr. F. Finster.
Portland, Ionia Co., James Bailey.
Redford, Wayne Co., Mrs. Cable.
Saline, Washtenaw Co., O. Risdon.
Springfield, Oakland Co., L. Ingraham.
St. Clair, St. Clair Co., Mrs. W. H. Babcock.
Tecumseh, Lenawee Co., S. C. Boughton.
Worth, Tuscola Co., M. L. Miller.
Vermontville, Eaton Co., E. W. Barber.

WISCONSIN.

Astor, Green Bay, Mrs. Goodell.
Bad Axe, James Harkness.
Beloit, Mrs. Juliet T. Poole.
Delafield, Simeon Child.
Elk Grove, Lafayette Co., Capt. Edward Leslie.
Grand Prairie, Mrs. Whittier.
Hazel Green, Grant Co., H. D. York.
Horicon, Dodge Co., W. H. Butterfield.
Janesville, J. R. Bennett.
Jefferson, Charles Copeland.
Lancaster, Grant Co., Robert Children.
Madison, Mrs. Henry C. Bull.
Marquette, Marquette Co., J. Conly.
Milwaukie, P. Mossin.
Oconomowoc, Robert Pope.
Omro, Winnebago Co., Dr. W. P. McAlliston.
Pleasant Prairie, near Kenosha, G. Pope.
Portage City, T. B. Haslam.
Stoughton, J. F. Gilman.
Twin Rivers, Manitowoc Co., B. F. Sias.
Waukesha, Dr. L. C. Slye.
Whitewater, Henry D. Hull.
Wyocena, Columbia Co., Thomas H. Powers.

IOWA.

Burlington, Hans Thielsen.
Davenport, John Crane.
Denmark, Lee Co., James A. Shedd.
Eddyville, Wapello Co., George W. Hawkes.
Farmington, Van Buren Co., Mrs. C. Babcock.
Homer, Webster Co., Rev. J. H. Williams.
Le Claire, N. B. Ells.
Marion, Linn Co., Mrs. Allsworth.
Montezuma, Arthur Carpenter.
Muscatine, Geo. W. Vanhorn.
Mt. Pleasant, Henry Co., George W. Bentley.
Winfield, Scott Co., —— Clayton.

MINNESOTA TERRITORY.

Mankato, Blue Earth Co., N. Armstrong.
St. Paul's, W. R. Marshall.
Wayzata, Hennepin Co., Jonathan Clay.

MISSOURI.

Columbia, Boone Co., F. A. Hamilton.
Newark, King's Co., W. L. Smith.
St. Charles, James Judge.
St. Louis, Dr. C. W. Spalding.
Westport, T. M. Adams.

KANSAS.

Lawrence, E. D. Ladd.

NEBRASKA.

Fort Calhoun, James S. Riddler.

ARKANSAS.

Fort Smith, A. Hamilton Smith.

TEXAS.

Houston, A. C. Allen.

CALIFORNIA.

Petaluma, Barnabas Haskell.
Sacramento, James Kellogg.
San Francisco, L. Laughton Blood.

CANADA WEST.

Berlin, Waterloo Co., Rev. F. W. Türk.
Canestogo, Charles Hendry, Esq.
City of Toronto, Thomas Thompson.
Concord, Peter E. Kaiser.
Etobicoke, John B. Bagwell.
Fingal, Southwold, Thomas Larkin.
Galt, Gowanlock and Scott.
Kleinberg, Mr. Kerr.
Mansfield, John Giffin.
Mitchell's Corner, Whitchurch, Robert Lyon.
New Hamburg, Rev. Gustav. Reiche.
Philipsburg, Christopher Doering.
Quebec (Bank of Montreal), Mr. Le Sueur.
Sandwich, Lewis Beers Hyatt.
Smithville, Henry Doering, Esq.
Stanley's Mills, John Bagwell, Esq.
Streetsville, Samuel Brown.
St. Stevens, Hon. G. S. Stevens.
Thornhill, Yonge St., Daniel Wright.

NEW BRUNSWICK.

Woodstock, Joseph Harvey.

WEST INDIES.

Bassin, Santa Cruz, Mr. Ryan.
Island of Montserrat, Thomas Burke.
Lucea, Jamaica, Richard E. Chambers.
Port of Spain (city), Trinidad, Thos. Shirley Warner.
St. Thomas, Vibe Kierulf.

AFRICA, CAPE OF GOOD HOPE.

Cape Town, E. J. Jerram.
" " G. W. Silberbaum.

All persons will confer a favor by sending corrections of and additions to the foregoing lists to the Secretary of the General Convention.

T. B. Hayward.

LIST OF SOCIETIES OF THE NEW CHURCH IN ENGLAND, SCOTLAND, AND IRELAND.

In this list, the first name is that of the place where the society is located; the second designates the situation of its place of worship; the third is the name of its minister or some member, generally with the residence annexed.

Accrington, Abbey Street, Mr. W. Barnes, Midland Terrace.
Alloa, Mill Street, Mr. Allan Drysdale, 44, Mill Street.
Ashton-under-Lyne, Fleet Street, Mr. Isaac Brierly, Acres Lane.
Bath, Henry Street, Mr. James Keene, 16, Norfolk Buildings.
Birmingham, Summer Lane, Rev. E. Madeley, 337, Summer Lane.
Blackburn.
Bolton, Bridge Street, Mr. J. W. Haddock, Bridge Street.
Brightlingsea, Waterside Lane, Mr. W. H. Griggs, Brightlingsea.
Bristol.
Bury, Henry Street, Mr. R. Carter, 1, Marsden Street, Hornby Street.
Chatham, Salem Chapel, Rhode Street, Mr. J. Jones, Rhode Street.
Dalton, Grove Place, Rev. R. Storry, Dalton.
Derby, Babington Lane, Rev. W. Mason, 6, Wilmot Street.
Edinburgh, 6, Infirmary Street, Mr. E. S. Craigie, at Gallie and Laird's, iron-merchants.
Embsay, near Skipton, Mr. T. H. Shacklock, Embsay.
Failsworth, near Manchester, Mr. W. Standring, Burnt Barn.
Glasgow, Cathedral Street, Rev. O. Prescott Hiller, 106, North Frederic Street.
Haslingden, Blackburn Road, Mr. J. S. Hawley, Haslingden.
Heywood, Church Street, Mr. J. B. Kennerley, Mill Bank.
Ipswich, High Street, St. Margaret's, Rev. D. G. Goyder, 8, Norwich Road.

Jersey, Victoria Street, Mr. Titus Brown, 5, York Street.
Keighley, King Street, Mr. T. A. Sugden, Queen Street.
Kersley, near Manchester, Rev. W. Woodman, Stone Clough, Manchester.
Leeds, Albion Street, Rev. R. Edlestone, Headingly Hill.
Liverpool, Bedford Street, North, Mr. Joseph Skeaf, Adelphi Hotel.
Liverpool, Limekiln Lane, Mr. R. G. Sheldon, 195, Vauxhall Road.
London, Argyle Square, King's Cross, Rev. J. Bayley, 2, Mount Pleasant, Barnsbury Square.
London, Cross Street, Hatton Garden, Rev. W. Bruce, 1, Torriano Cottages, Kentish Town.
London, Devonshire Street, Islington, Rev. A. A. Beechey, New-Church College, Devonshire Street, Islington.
Longton, Mead View Place, Mr. Stephen Wood, Wood Street.
Manchester, Peter Street, Rev. J. H. Smithson, 25, Cecil Street, Greenheys.
Melbourne, Pen Lane, Mr. John Clemson, Melbourne.
Middleton, Wood Street, Mr. James Ashton, Park Wood.
Mirfield, Knowl, Mr. Joseph Hirst, near New-Jerusalem Chapel, Mirfield.
Newcastle-upon-Tyne, Percy Street, Rev. T. O'Gorman, Summer-hill Street.
Norwich, Queen Street, Rev. R. Abbott, Belle Vue, Green Hills.
Nottingham, North Church Street, Mr. W. Pegg, 3, Platt Street.
Oxford, Brewery Street, St. Clement's, Mr. W. Ray, Academy, Rose Hill.
Paisley, 8, Barr Street, Mr. D. Fleming, 29, Glen Street.
Preston, Avenham Road, Rev. E. D. Rendell, Avenham Road.
Ramsbottom, Ramsbottom Lane, Mr. T. Inskip, Ramsbottom Lane.
St. Osyth, Spring Road, Mr. W. Grickson, Clacton Road.
Salford, Bolton St., Rev. D. Howarth, Sherwood Terrace, Rusholme, Manchester.
Salisbury, Mr. A. Coney, Brown Street.
Stand Lane, Radcliffe, Manchester, Rev. J. Boys, Radcliffe, Manchester.
Westleigh, Union Street, Mr. J. Adkin, Union Street, Leigh.
Wigan, Duke Street, Wigan Lane, Mr. S. Mason, Aspull, near Wigan.
York, 46, Goodramgate, Mr. W. Heppell, 46, Goodramgate.

Addresses of Ministers not given above.

Rev. J. W. Barnes, 37, Southgate Street, Bath.
Rev. T. Chalklen, 38, Wilton Square, New North Road, London.
Rev. J. Cull, 2, St. Mary's Place, Edgehill, Liverpool.
Rev. T. C. Shaw, 26, Southampton Place, Euston Square, London.
Rev. J. F. Wynn, North Barr Street, Beverley.
Rev. D. T. Dyke, North Lodge, Wilton, Wilts.

LIST OF SOCIETIES NOT IN CONNECTION WITH THE GENERAL CONFERENCE.

Aberdeen, Mr. Kellas, Regent Quay.
Boardman Lane, near Middleton, Mr.
Bradford, Mr. W. Dyson, Messrs. Schwann, Kell, and Co., Hall Ings.
Burnley, Mr. Robert Bailey, Spring Terrace.
Carlisle, Mr. Bainbridge, 15, Brook Street.
Dunfermline, Mr. J. N. Paton, sen.
Elmham, Norfolk, Mr. R. Able, North Elmham.
Loughborough, Mr. W. Dean, Fennel Street.
Oswaldtwistle, Lancashire, Mr. T. Riley.
St. Ives, Huntingdon, Mr. Tall.
Stockport, Mr. John Holt, Adsworth Lane.
Stonehill, Farnworth, near Bolton, Mr. Lever.
Twerton, near Bath, Mr. Dawney, Railway Station.
Winchester, Mr. Butcher, High Street.
Wivenhoe, Essex, Mr. D. Chapman.
Adelaide, South Australia, Mr. E. Spiller, Grenfell Street.

LIST OF PLACES ON THE CONTINENT OF EUROPE.

GERMAN STATES.

Augsburg, Mr. C. F. Freyer, Stieftungs Cassier, 25.
Frankfort, Mr. H. L. Schweiger, Bromerstrasse, No. 1, second story.
Lindau, Dr. Roth.
Nurnberg, Dr. Leutpert (director of the court of justice).
Schweinfurt, Prof. William Pferish.
Tubingen, Wurtemburg, Dr. J. F. E. Tafel, à l'Université.
Wiesbaden, Lady Johanna Volk, Friedrichstrasse, No. 19.
„ Madame Rathin Schellenberg and Madame Frezenius.
„ Miss Julia Schneider, Friedberger Chaussée, Eiserne Hand.

PRUSSIA.

Creuzeldassen, near Witten (near Dortmund, Elberfeld), Mr. Theodor Mullensiefen.
Berlin, A. Schmidt, Kunst-gartner, Royal Botanic Garden.
„ F. Majwald, No. 28, unter den Linden.
„ —— Klebar, Kethner Strasse, No. 25.
„ Eleonore Hircherp, Nieder Wall Strasse, No. 11.
„ Frau Hafenluth, 16, Wall Strasse, auf dem Hofe, 2, Treppe.
Ulm, Dr. Kamerer (physician).
Vegesack, near Bremen, Mr. Heinrich Rippe (merchant).
Weimar, Mr. Schmidt (lithographer).
„ „ Carl Clue (registrar in the archives of the Grand Duke).

SWITZERLAND.

Berne, Madame de Manuel.
„ Lady Phillipine de Struve.
„ Miss Durheim.
Herisau, Mr. Botschi (master-mason).
Vevay, Canton de Vaud, Henri Jacquier, Pasteur.

FRANCE.

Paris, Mr. Auguste Harlé, Rue de Bruxelles, No. 32.
„ „ Richardson, 22, Grand Rue, near Barrière St. Denis.
St. Amand, Cher, Mr. J. F. le Boys des Guays (formerly Mayor).

ITALY.

Rome, Arthur Strutt, Esq., Via in Arcione, No. 104, near the Fountain of Freor.
„ Cephas G. Thompson.
Florence, Hiram Powers.

REPORT OF A COMMITTEE ON DONATIONS AND DEVISES.

The undersigned, who was directed by the Convention "to furnish a form, or prescribe a method, by which donations may be legally made to this Convention," in order that "the same be published in the Journal of the Convention annually," respectfully reports: —

No difficulty can occur where the party wishing to give is living, as arrangements can easily be made to carry his wishes into effect; and I suppose the word "donations" was intended to embrace devises and legacies.

That a devise or legacy may take effect, two things are necessary; one, that the devisee be so distinctly named or described, that no question can be made as to his identity; the other, that he be a person capable of taking in law. The name which this Convention has always borne distinguishes it sufficiently. But it is not a corporate body; and hence there may be questions as to its legal capacity of receiving or holding property. To meet this difficulty, persons should be named, or adequately described, who may take and hold the property,

so as to support the legal title, but in such a way as to give the Convention the absolute control and direction of it. I think it may be a convenient way to accomplish these objects to use the following —

FORM

FOR A DEVISE TO THE GENERAL CONVENTION.

"I, A B, do give, bequeathe, and devise" (here naming and describing the property or estate) "to the persons who shall be President and Treasurer of the General Convention of the New Church in the United States of America at the time of my death, and their successors in office, to have and to hold the same to them in fee-simple, but always in trust to and for the exclusive benefit of the said Convention, and always subject to the absolute and entire control and disposition of said Convention."

Or the testator may designate these officers by their names, or may substitute for these officers other persons by name; always adding, "but always in trust," &c., and the remainder of the preceding paragraph following these words.

If the testator wishes the property applied to any particular purpose, he should add to the foregoing, —

"But it is my wish, and I do hereby direct the said Convention, to use, apply, and employ the said property in the following manner; that is to say, —"

Then should follow the directions of the testator; and it is important that they be as clear and specific as possible.

THEOPHILUS PARSONS.

Report of the Committee of Foreign Correspondence.

[This Report was detained in the hands of the Committee too late to be inserted in its proper place.]

The Committee of Foreign Correspondence have, during the year, kept up a more or less intimate relation with England, France, and Germany, and, through these countries, with other parts of the world. The information obtained with respect to the spread of the doctrines of the New Jerusalem is, in general, of an encouraging nature; although, in some quarters, adverse, or apparently adverse, influences are in operation to oppose and cast reproach upon the New Church.

In England, the progress of the doctrines is steady, without much external excitement. The two societies in London — quite different in their character, yet equally effective in their usefulness — give evidence of subserviency to the Divine Providence in laying broad and deep the foundations of the church in that important country.

Mr. Bruce, the successor to Mr. Noble at *Cross Street*, is exerting a quiet and penetrating influence in bringing to maturity the seed sown by his predecessor; and one familiar with this society for years past, would, without hesitation, acknowledge the ripe and genial sphere of its life, as perceived in the internal nature of the reception of the Heavenly Doctrines, and the external observance of that charity which warms and vivifies them. This society is desirous of disposing of its place of worship, which is in an undesirable neighborhood, and inconvenient for the attendance of the members, and of procuring one in the western precincts of London.

Dr. Bayley's labors at Argyle Square have been eminently successful. The society is increasing quite rapidly in the number of its members, amongst which the young are in a proportion quite noticeable. Dr. B. is represented as zealous and energetic, a hard worker, and as having a peculiar faculty of attracting young people, and fixing their regard to the new revelations. An enlargement of the church in Argyle Square has been commenced; but, at this present time, want of pecuniary means is a serious obstacle to its completion in the manner made desirable by the crowded state of the house at the meetings of the society.

At Leamington, a violent attack has been made upon Swedenborg and his revelations, which has resulted, as is quite usual under such circumstances, in creating an interest in the doctrines, the formation of an independent free library for the reception of works of the New Church, and in Dr. Bayley being engaged to lecture and preach monthly in the place. Leamington is nearly in the centre of the Island of Great Britain, upon the classic river Avon. It is a fashionable and much-frequented watering-place, and undoubtedly, from its peculiar advantages, destined to exert an extended influence in the future promulgation of the doctrines.

In France, Mr. Le Boys des Guays is prosecuting his important labors in the translation of the works of Swedenborg into French, and in collateral uses for the New Church. It is much to be regretted that the constant employment of his time, and disinclination to correspondence not immediately connected with his chosen occupation, deprives the Committee of the advantage which would be derived from more frequent letters from Mr. Le Boys des Guays. Through him, however, we have received important and cheering news, in relation to the spread of the doctrines, from the Island of Mauritius. Mr. Edmond de Chazal, as will have been noticed in the columns of the "Messenger," in his desire to bring up his family in the faith of the church, and in his interest for the spread of the doctrines, has generously offered to bear the expenses of a minister of the New Church to Mauritius, and pledged a certain sum for his maintenance for a definite period while preaching the doctrines there. From what information has been obtained, it is reasonable to believe, that in Mr. de Chazal, and the other friends of the New Church in association with him at Mauritius, the Lord has raised up instruments of the highest use to his church, not only at the present time, but for the future. And, in connection with this island, we venture to remark, that there is evidence that a more extended knowledge of the truths and goods of the New Jerusalem is, in the order of Providence, to prevail from this time; and, indeed, that it is becoming necessary in a part of that divine system which is to bring all to the knowledge of him as he is seen in the light of the internal sense of the Word, and to bless all by giving them and preparing them to receive the infinite blessings that proceed from a life of acknowledgment of him, and of the rational observance of his commands.

The Island of Mauritius is about six hundred miles east of Madagascar, in about latitude twenty degrees south, and longtitude fifty-eight degrees east. It contained, in 1832, about ninety thousand inhabitants. Its circuit is a hundred and fifty miles. Discovered by the Portuguese in the sixteenth century, taken possession of by the French in 1721, by the English in 1810, it was, by the peace of 1814, confirmed to the latter power. Great religious freedom prevails; and little, if any, obstacle is presented to the promulgation of the doctrines of the New Church: and, it being a stopping-place for the vessels of Europe and America in their passage to and from the East, and possessing a varied population, it is peculiarly fitted for a station from whence may be spread in all directions the light of the new revelation.

Mauritius is celebrated for its ebony. Orange-groves are frequent there, as also those of citron. The pine-apple grows spontaneously and in great perfection. Little grain or useful vegetable, except the potato, grows there. Its surface consists chiefly of rugged and pointed mountains, containing extensive caves. Some of these mountains are of a height to be covered with eternal snow. The climate is wholesome, the air serene, and hurricanes are not frequent. Its exports — obtained principally from the Isle of Bourbon — are coffee, of an excellent quality; cotton, indigo, and cloves. The free native inhabitants are mostly descendants from noble French families: they are of polished manners, and pay much attention to education. Slavery exists there; and, of the 90,000 inhabitants mentioned above, about sixty-three thousand were of this unfortunate class. We have been more particular in the remarks upon this island, from the supposition that it is of some importance for the members of the New Church of the United States to know, with a degree of certainty, its character in the respect we have noticed; and also, that if any one of the present ministers of the church, or of those who are in preparation for that use, should desire to respond

to the wishes of Mr. de Chazal, they may have a clear understanding of the high requirements necessary to fill the office of teacher of the doctrines in that place. We trust that Newchurchmen in our country, who may know of any individual who is fitted to perform so desirable and important a use to the church, will exert themselves to bring about the end so ardently desired by Mr. de Chazal; and, at the same time, use a wise caution not to be the means of introducing any one into this new field of the Lord, who may be the cause of disappointment and regret to those immediately concerned, and to the church at large. It will be the pleasure, as it is the duty, of your Committee, to do any thing in their power to further the sending of a proper person to meet the wants of the budding society of the New Jerusalem in this to us far-off land.

Of the state and prospects of the church in Germany, the attentive readers of Dr. Tafel's correspondence to the "New-Jerusalem Magazine" are well informed. The indefatigable industry of Dr. Tafel, and his devotion to the cause of the New Church, are a striking illustration of what we all confess with our mouths, but which, it is to be feared, few of us realize and feel as we should, — that the Lord raises up, in the situations needed, the instruments for laying of the foundation of his church sure and fast, and for the protection of the Holy City, New Jerusalem, from the adverse and poisonous influences of the spirits of evil, that are ever, with ceaseless activity, seeking her destruction. One of the most important objects of publication which have occupied the time of Dr. Tafel for the past year is the "Dictionary of Correspondences," from an original manuscript of Swedenborg, discovered not long since. Dr. T. says of it, that it "is with justice so named; because, even of those obscure names of which Swedenborg gave no spiritual signification, I can refer to the class to which they belong, and which class is explained by him." Speaking of the great difficulty hitherto experienced in finding the spiritual sense of many passages in its fulness, he says, "This is now done by this complete 'Dictionary,' in which not only every important word of the Holy Scriptures, but also every principal verse in which it occurs, is explained, not only with reference to the particular book of the Word and the different paragraphs of the book, but also as to the pages of his (Swedenborg's) works. Now, every one will have, at least, an equivalent for the Latin word: wherefore this work will be soon acknowledged as indispensable to the student of Swedenborg's works." This work will contain less matter than Beyer's "Index" and Nicholson's "Dictionary." This "Dictionary," of universal interest to the receivers of the doctrines, is about being put to press; and it is hoped that we shall have, immediately on its reception here, an English translation made from it.

In the letters of Dr. Tafel as published, and in a far more particular manner in the unpublished parts of them, we have the saddest intelligence respecting "Spiritism," as it exists in Germany, and in localities with which Dr. T. is in communication, in relation to the church. It is causing much erroneous belief respecting the teachings of the doctrines of the New Jerusalem, from the fact of its taking upon itself names, some of which are not unreasonably confounded with those by which the receivers of the doctrines of the New Church are known to each other and to the world. Formerly, and until a short time since, they called themselves only "Brethren of John," "Confessors of True Christian Doctrine," &c., &c.; but quite recently, probably from a desire to partake of the respectable position in society of the New Church, they have called themselves "New Salemites," and, lastly, "New Jerusalemites." Hence, in the edicts of the government, and probably in the general condemnation by good men, the New Church is made to share an opprobrium of which it is wholly undeserving.

Dr. Tafel thus speaks in relation to this subject: "The distortion of our doctrines continues to have its bad influence, supported by the publications of our false friends, and their pretended immediate revelations, which pretended revelations are in contradiction to each other; as, for instance, some of these revelations condemn us to hell because we reject them, whilst others exalt us to heaven because as yet we have not spoken against them." The widely known elevated personal character of Dr. Tafel as to intelligence and purity of life, and

his high position in the important University of Tübingen, enable him to stand like a rock in the midst of this tempest of fanaticism, interposing an immovable barrier to its overwhelming flood. These spirit-seekers "deny the necessity of public worship, refuse the acknowledgment of the relation between superiors and subjects, and do not admit of any ecclesiastical authority" (Dr. Tafel). In connection with this subject, it may not be unimportant to state, that, in the German States, the Roman and the Lutheran churches are the only religious bodies acknowledged by law, and that the other sects are known under the name of Pietists. The Pietists, strictly there so called, are radical in their notions, agrarian in principle, inveterate against all authority, and indefatigable in their exertions, through secret organizations and other means, to destroy the existing forms of society. Their war-cry, their shibboleth, the burthen of their harangues, and that which is insisted upon without qualification, and that which unites the discordant elements of their life, is the idea, that any one who is a friend to the governments must be an enemy of God.

Now, it is too much to expect that those who are at the head of affairs should distinguish between those who are the promulgators of such notions, — destructive to all society, and subversive of all authority, — and those who, being true disciples of the Lord, cheerfully and practically, while they render unto God the things that are God's, also render unto Cæsar the things which are Cæsar's. It therefore arises, that more stringent regulations are by the governments resorted to in mere self-defence, and that the ecclesiastical officials have more power to strike effectively at religious freedom; and thus those who talk the most and the loudest about freedom of worship, &c., are, in their insane folly, helping to close the avenues that would in future lead to it. It is not too much to say, that the influence of Dr. Tafel, exerted in an orderly and open way, has been eminently effective in a contrary direction; and that this influence has been, and will undoubtedly continue to be, corrective of this mischief in a high degree: for many in Germany, in stations both high and low, who have no acquaintance with the views of the New Church, have yet a confidence that Dr. T. will advocate nothing which is not beneficial to society, or which would loosen the foundation upon which government rests. In view of the facts alluded to above, does it not become a duty, imperative upon those who have received, and desire to be mediums of transmitting to others, the heavenly truths of the New Jerusalem, to use every rational care to preserve the precincts of the church pure? in the present state of the world, to so guard the visible city of God, that no unclean or foul bird shall, if it be possible to prevent it, be allowed to build her nest within its borders? It should be kept in mind, that those who are now coming into the gates of the New Jerusalem, or seeking to find them, are differently circumstanced from those who, in years back, have been led thither: for now there are, at every corner, those stationed who would lead the anxious and weary traveller astray; while formerly there was little sinister influence of the sort to prevent them from reading the sign-boards for themselves, which pointed out the true direction to the promised land.

There are indications at present that in Switzerland and Russia nuclei are being formed for the spread of the new doctrines, from which the vivifying rays of the heavenly sun may stream to warm the hearts of men into spiritual life.

The Committee deem it not inappropriate to the duty devolving upon it to allude to the advantage which is to be derived to the Convention from an extensive, and, as far as possible, intimate acquaintance and relation with those professing the doctrines of the New Church throughout the world. The more general our view is of the different phases of reception, and the more perfectly we become acquainted with the efforts and the wants of those who are receiving the influence of the new heavens, the more shall we be able to comprehend the great work, which, as individuals, and as members of organized bodies, we are called upon to help forward with all our minds and all our hearts. The light we shall derive from a comprehensive intelligence of what is going on in other parts of the world should tend to save us from narrow, bigoted, and erroneous views of what is required of us here.

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PUBLICATIONS OF THE GENERAL CONVENTION.

TO aid in disseminating the Heavenly Doctrines of the New Jerusalem, to minister to the wants of isolated and initiate receivers, and to furnish instruction suited to the states of New-churchmen and their families, the General Convention of the New Church in America has taken under its control, or established, the following series of PERIODICALS; to which the attention of all who are friendly to the New Church is respectfully solicited:—

I.

THE NEW-JERUSALEM MAGAZINE. Published monthly in Boston, Mass., at $2 per annum.

This Periodical,—now in the twenty-ninth year of its existence,—to which so many have heretofore acknowledged themselves indebted for aid, in their early efforts to comprehend the spiritual truths of the New Church, will preserve its essential character under the control of the Convention. Each number will contain an original Sermon, together with the contributions of experienced writers, in illustration of the leading truths of the Church, and such New-Church intelligence as may be deemed worthy of preservation for future use.

II.

THE NEW-CHURCH MAGAZINE FOR CHILDREN. Published monthly in Boston, Mass., at $1 per annum.

The title of this little work indicates its distinctive character. It is intended to subserve the important end of furnishing religious instruction for children. The words of the Lord—"*Suffer* little children to come unto Me"—are a plain intimation, not only of our duty to children, but of their readiness to "come unto Him" when permitted, or when he is truly presented to their minds.

III.

THE NEW-JERUSALEM MESSENGER. Published weekly in New York, at $2 per annum.

This periodical, which has now entered its second year, is intended to furnish a medium for the frequent interchange of intelligence between Newchurchmen scattered over our widely extended country, and a cheap and convenient means of dispensing a knowledge of the Doctrines, wherever an opening may occur. It is devoted to the elucidation of New-Church truths, and to intelligence from every branch of the Church, both in Europe and America. It therefore performs the uses of both a newspaper and a tract. Its aim is to sustain the interest of our brethren in things pertaining to the Holy City, and to awaken an interest in its behalf among those who are not yet acquainted with its doctrines.

SWEDENBORG'S WRITINGS.

The General Convention has also purchased the stereotype plates of the American translations of the following of Swedenborg's Works: "The True Christian Religion;" "Conjugial Love;" "Heaven and Hell." These plates, together with those of "The Liturgy, or Book of Worship," have been removed to the Convention's Publishing Depot, 215, Canal Street, New York. Editions of these works, and of such others as may be deemed useful, will accordingly be published hereafter in New York, and furnished at rates that will secure their distribution through all the avenues of trade. Orders for such works as may from time to time be announced are respectfully solicited.

Just Published.

THE TRUE CHRISTIAN RELIGION; containing the Universal Theology of the New Church. By EMANUEL SWEDENBORG. In 1 vol. 8vo, of 576 pages. With a newly engraved Portrait of Swedenborg. Price $1.

☞ A liberal discount made to those who buy to sell again, or in large quantities. Orders may be addressed to

JOHN L. JEWETT, Agent,
215, CANAL STREET, NEW YORK.

CHILDREN'S BOOKS.

Innocence of Childhood. By Mrs. Colman. 37 cts.
The Sabbath. By H. A. Worcester. Cambric, 37 cts.
White Dove. 33 cts.
Happy Family. 33 cts.
Clara. By Mrs. Carter. 10 cts.
Juvenile Ballads. By Mrs. Carter. 8 cts.
A Catechism for Children of the New Church. By S. Worcester. 10 cts. [per dozen.
Questions to the Sacred Scriptures. 12 cts.; $1.20
Questions on the Four Gospels. By B. Worcester. 31 cts.

Jessie, and other Stories. 12½ cts.
Obedient Boys, and other Stories. 12½ cts.
Lessons and Verses for Young Children. 12½ cts.
The above three books are bound in one volume. Cambric, 37½ cts.

Caterpillars, &c. By Clowes. 2 cts.
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The above three books are bound in one volume. Cambric, 37½ cts.

Home Verses for Little Folks. 12½ cts.
Little Child's Friend. By Mrs. Doughty. 37½ cts.
Charles and Rosa, parts 1 and 2. By Mrs. Doughty. 12½ cts. each.
Penny Series. By Mrs. Doughty. 1 cent each. In one vol., cambric, 25 cts.
Rainbow Explained. By Clowes. 6 cts.

MEETINGS OF THE CONVENTION AND THE ASSOCIATIONS.

The GENERAL CONVENTION	at Philadelphia, on Wednesday, June 8, 1859.
The ILLINOIS ASSOCIATION	Chicago, Friday, Oct. 15, 1858.
The MAINE ASSOCIATION	Bangor, Friday, Aug. 27, 1858.
The MARYLAND ASSOCIATION	Baltimore, Thursday, Nov. 4, 1858.
The MASSACHUSETTS ASSOCIATION	East Bridgewater, Thursday, Oct. 7, 1858.
The MICHIGAN AND NORTH. IND. ASSOCIATION	Friday, Oct. 15, 1858.
The PENNSYLVANIA ASSOCIATION	Upper Darby, Thursday, Aug. 26, 1858.
GENERAL SOCIETY IN OHIO	Bellefontaine, Friday, Sept. 24, 1858.

NEW JERUSALEM MAGAZINE

AND

NEW CHURCH MAGAZINE FOR CHILDREN.

NOTICE is given, that the Board of Publications of the General Convention have engaged the services of Mr. GEORGE PHINNEY as publisher of the "*New-Jerusalem Magazine*," and of the "*New-Church Magazine for Children.*" Mr. Phinney has removed from his late location, at No. 5, Water Street, and taken rooms at No. 19, Winter Street, (up stairs). This is one of the most convenient and central positions that can be obtained in the city, and in the immediate vicinity of one of the largest publishing houses in Boston.

All communications intended for either of the above-named publications, and all payments, should be forwarded to Mr. GEORGE PHINNEY, No. 19, WINTER STREET, BOSTON; and subscribers are requested to inform Mr. Phinney, without delay, of any irregularity in the delivery of either of the Magazines.

Mr. Phinney intends to keep a complete assortment of the Works of Swedenborg, and of the Collateral Writings of the New Church, as soon as arrangements can be made therefor. In the meantime, all orders will be filled promptly at the lowest rates.

The "New-Jerusalem Magazine" is issued monthly, $2 per annum, payable in advance. Each Number will contain an average of *at least* forty-four to forty-eight pages.

☞ All letters relating to business are to be directed to the Publisher, No. 19, Winter Street. Other communications may be addressed "*To the Editor.*"

AGENTS FOR THE NEW-JERUSALEM MAGAZINE AND FOR THE NEW-CHURCH MAGAZINE FOR CHILDREN.

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